

ULUKUHLO NELIMA KUMZANTSI AFRIKA OTSHINTSHAYO

NGU

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Umqeqeshi: Ugqirha M Dlali

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ISIQINISEKISO

Mna, osayine ngezantsi, ndiyaqinisekisa ukuba uphando olwenziwe kule thisisi lolwam buqu kwaye andizange ndilufake lonke okanye inxal'enye yalo ngaphambili nakuyiphi na iDyunivesithi ngeenjongo zokufumana isidanga.

Umsayino

Umhla

ABSTRACT

This study focuses on a critical examination of the communication-theoretic properties of persuasive messages in the Volunteer campaign in South Africa. Five articles have been analysed according to two premises which form the theory of Larson (1975), entailing content premises and process premises. The content premise is used in the analysis of two articles of this study, namely: the first and the fifth article, and it concentrates solely on the theme on both articles. The theme concentrates on persuasive messages in the *letsema/ilima* volunteer campaign in South Africa. In the analysis of the content premises emphasis is put on the cause to effect reasoning. The other articles focus on the process premises only.

The process premises focus on the three different types of processes, namely: the need, the attitude and consistency. As regard the need, the study puts emphasis on the esteem need. As regard attitude, emphasis is put on the evaluative responses. As regard the consistency, emphasis is put on the two types of consistency, namely: consonance and dissonance. In terms of consonance, emphasis is on the analysis of reassurance of security. In terms of dissonance, emphasis is on the analysis of sense of guilt.

OPSOMMING

Hierdie studie fokus op 'n kritiese ondersoek van die kommunikasie-teoretiese eienskappe van oordedende boodskappe in die Vrywilligerveldtog in Suid-Afrika. Vyf artikels word ontleed in die studie binne die raamwerk van twee premises van Larson (1975), nl. die inhoudpremis en die prosespremis. Die inhoudpremises word aangewend in die analise van twee artikels, nl. die eerste en die vyfde artikel, en daar word uitsluitlik gefokus op die tema van hierdie artikels. Die tema in hierdie artikels hou direk verband met oordedende boodskappe in die *letsema/ilima* vrywilligerveldtog. In die analise van die inhoudpremises word veral klem geplaas op die oorsaak-effek redenasie. Die analise van die ander drie artikels fokus op die prosespremise.

Die prosespremise fokus op drie verskillende prosesse, naamlik die behoeftepremis, die houdingpremis, en die konsekwentheidpremis. Aangaande die behoeftepremis, word klem geplaas in die ondersoek op die waarde-behoefte. Ten opsigte van die houdingspremis, is die klem op die evaluatiewe response. Rakende die konsekwentheidspremis, beklemtoon die analise twee soorte konsekwentheid, naamlik konsonansie en dissonansie. Die ondersoek van konsonansie fokus op die versekering van sekureiteit, terwyl die analise van dissonansie, klem plaas op die analise van skuld.

ISISHWANKATHELO

Esi sifundo sijolise kwimiyalezo elukuhlayo ejolise kwilima eMzantsi Afrika. Ekwenzeni oku, kuhlalutywe amaphetshana amahlanu ngokwezindululo zesiseko ezibini ezize noLarson (1975) ezizezi: Isiqulatho sesindululo zesiseko nenkqubo yesindululo zesiseko. Isiqulatho sesindululo zesiseko sisetyenziswe kumaphetshana amabini angala: elokuqala nelesihlanu, kwaye siqwalasela umxholo kuwo omabini la maphetshana. Lo mxholo uqwalaselweyo ngulowo ujongene nemiyalezo yolukuhlo kwiphulo lokwenza ilima eMzantsi Afrika. Kwisiqulatho sesindululo zesiseko kugxininiswe kwingqiqo kanobangela ukuya kwisiphumo. Kwamanye amaphetshana kuqwalaselwe inkqubo yesindululo zesiseko kuphela.

Inkqubo yesindululo zesiseko inike ingqwalasela kwiindidi ezintathu zeenkqubo ezizezi: Imfuno, isimilo nokungaguquguquki. Kwimfuno ingqwalasela ibekwe ibekwe kwimfuno yokuzingca. Kwisimilo ingqwalasela ibekwe kwiimpendulo zokuhlola. Kukungaguquguquki ingqwalasela ibekwe kuzo zombini iindidi zokungaguquguquki ezizezi: Isivumelwano nokungavumelani. Kwisivumelwano kubekwe ingqwalasela ikakhulu kwisiqinisekiso sokhuseleko. Ekungavumelanini kugxininiswe kuhlobo lwako olubizwa ngokuba luluvo lokuba netyala.

ISINIKEZELO

Lo msebenzi ndiwunikezela kutata wam ongasekhoyo owandishiya ngo 1992, wandwendwela kooBawomkhulu, uNtuli Hullet Mashiyi.

Wayengumntu oyithandayo kakhulu imfundo kwaye wayehlala endikhuthaza kwaye endinika eli lifa lingasoze lihluthwe nangubani na, imfundo.

Zezo nkuthazo zakhe ezo zindenze ndade ndaba ndiyawuphumeza lo msebenzi.

“Nanko ke Zizi, Tshetshengwane, Duma kaNozandla umsebenzi wam, ndinethemba elikhulu lokuba isizukulwana esizayo nesisakhulayo sakuzuza lukhulu kuwo.”

UMBULELO KA – NRF

Ndenza umbulelo ongazenzisiyo kubaxhasi ngezimali bakwa National Research Foundation, ngokundibonelela ngethuba ndisenza esi sifundo. Ngaphandle kwabo ngesingakhange saphumelela esi sifundo, kuba kweli xesha izinto ezininzi zifuna imali ukuze ziphunyezwe. Ndithi kubo, “Nangamso”.

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UMBULELO

Ndenza umbulelo ongazenzisiyo kumqeqeshi wam uGqirha Mawande Dlali, ngokundinika ulwazi ebambisene noProfesa JA du Plessis umfana wasemzini, abandinceda ngokundibonisa indlela ngexesha ekwakumnyama kum, ndingayiboni tu indlela. Ndithi kuGqirha Dlali ndiyabulela, Duma kaMthombeni, Mpafane ngokundinyamekela undilungisa iziphoso zam ngalo lonke ixesha ndisiza kuwe, uwujonga nonyamekelo umsebenzi wam. Unguyena mntu wenze impumelelo kulo msebenzi. *“Ndithi ke Duma ungasilahli esi siphon usiphiwe nguThixo kuba intle into oyenze kum, inga ungayenza nakwisizukulwana esisakhulayo. Ndithi nangamso, Maz'enethole.”*

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Andinakho ukulibala ukubulela umnakwethu uNyawontle uMfundisi Mawande Mashiyi ngokundikhuthaza endixhasa nangezimali ngethuba lesi sifundo kwaye naye ube negalelo ekundigcineleni umntwana wam kuba efuna esi sifundo sibe nempumelelo. Ndingalibalanga nokubulela inkosikazi yakhe, uBabalwa Ncokazi – Mashiyi othe wanomonde wandilinda ukuba ndide ndigqibe esi sifundo ukuze naye aqalise ezakhe ezifundo. *“Ndithi ndiyabulela Ngxabani, Jola uyabonakala uyabonakala ukuba uze kuwakha lo mzi wamaTshetshengwane kuba uyayithanda into entle.”*

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ISIQULATHO

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ISAPHLUKO 1

INTSHAYELELO

1.1 INJONGO YESIFUNDO

Injongo yesi sifundo kukujonga umyalezo wolukuhlo kwiphulo lokuzinikezela kwabantu bengajonganga mbuyekezo (ilima) eMzantsi Afrika. Ukuhlangabezana nenjongo yesi sifundo, kukhethwe amaphetshana amahlanu awayebhalelwe ukulukuhla abantu malunga nokubaluleka kokwenza ilima.

Kula maphetshana kuqulathwe oku:

Kwiphetshana lokuqala sichazelwa ngelima ukuba liyintoni na. Kwakhona siphinda sichazelwe sichazelwe nangemvelaphi yeli lima, unobangela wokuba kucingwe ukuba kulukuhlwe abantu ngelima. Ukongeza kwakweli phetshana lokuqala siphinda sichazelwe ngeenjongo ekujongiswe kuzo ekulukuhleni abantu ngokwenza ilima.

Kwiphetshana lesibini nelesithathu siboniswa ngelima ezikolweni. Siboniswa indlela esinokuthi siwenze amalima ukukhawulelana nenkqubela efunekayo ezikolweni. Sikwaboniswa nendlela esinokuthi sikhusele ngayo izikolo zethu kumasela, nentsebenziswano efunekayo phakathi komfundi, umzali nomntwana wesikolo.

Kwiphetshana lesine siboniswa ukuba ilima lingenziwa njani na ukuphumeza ukhuselo nokhuseleko. Abantu bafuna ukukhuseleka khon'ukuze bazive bonwabile kwiindawo abahlala kuzo. Kweli phetshana ke bayalukuhlwa ukuba benze ilima ukwenzela ukuba baphumeze ezo mfundo zabo. Xa abantu bathe bazinikela norhulumente anganomdla wokubancedisa.

Kwiphetshana lesihlanu sifumana indima enokuthi idlalwe lilima kwimpucuko ngokukodwa amalungelo abantu. Kufumaniseke ukuba abantu bayakufuna ukulukuhlwa ngokwenza ilima ngokubhekiselele kumalungelo abo. Kulapho ke abantu kufuneka bangathethi nje ngemilomo, benze izinto ezibonakalayo bemanyene kwilima, khon'ukuze urhulumente azibone iimfuno zabo ngokubhekiselele kumalungelo abo ukuze axhase apho basilela khona, engakhethe bala lamntu, isini okanye abanenkolo ethile.

Isizathu sokuba kufunwe ukuphengululwa le ngxaki yolukuhlo kukuba kufumaniseke ukuba abantu aboneliseki zizinto ezininzi eziqhubekayo kwilizwe labo. Yiyo le nto uMongameli ebalukuhla, ebacenga abantu bakhe ngokuba bakhawulelane neemfuno zabo ngokuthi benze ilima. Ubalukuhla nangokuthi ancome abo sele belenzile ilima ngaphambili ukwenzela ukuba abo bebengekho babe nomdla wokuzibandakanya kwelinye eliphinde lakhona. Kwakhona ubancoma esithi, ngeenguqu abazenzileyo lukhona utshintsho olubonakalayo kuloo maziko bebekuwo. Ukwagxininisa nento yokuba xa urhulumente ebona ukuba bayazama anganenkxaso abancedisa ngayo. Yiyo le nto kubalulekile kwaye kubonakala kufanelekile ukufunda olu hlobo lwemiyalezo.

1.2 INDLELA ESICWANGCISWE NGAYO ESI SIFUNDO

Esi sifundo sahlulwe sazizahluko ezintlanu ezicwangciswe ngolu hlobo:

Isahluko Sokuqala

Apha sifumana injongo yesifundo kunye nendlela esicwangciswe ngayo.

Isahluko Sesibini

Kwesi sahluko sifumana inkcazelo yethiyori yolukuhlo ngokubonwa ziingcali zonxibelelwano ekugxininiswe ikakhulu kumyalezo wolukuhlo lukaLarson (1995)

Isahluko Sesithathu

Kwesi sahluko kuqwalaselwa nzulu indlela esetyenziswa ngayo imiyalezo yolukuhlo ngokuthi kugxininiswe kwizimvo zezi ngcali zonxibelelwano zilandelayo:

- 3.1 Becoming a persuader : LARSON (1995)
- 3.2 Interpersonal communication : REARDON (1991)
- 3.3 Persuasive premises in advertising : LARSON (1995)
: BRUTHIAUX (2000)
- 3.4 Modern media and persuasion:
 - 3.4.1 LARSON (1995)
 - 3.4.2 REARDON (1991)
- 3.5 Political persuasion : REARDON (1991)

Isahluko Sesine

- (a) Esi sahluko siqwalasela uhlalutyo lwemiyalezo yolukuhlo ngokubhekiselele kwilima.
 - (b) Le miyalezo mihlanu yolukuhlo yile :
 - (i) ANC TODAY, VOLUME 2, No. 5 1-7 January 2002
 - (ii) ANC TODAY, VOLUME 2, No. 2 11-17 January 2002
 - (iii) ANC TODAY, VOLUME 2, No. 3 18-24 January 2002
 - (iv) ANC TODAY, VOLUME 2, No. 5 1-7 January 2002
 - (v) ANC TODAY, VOLUME 2, No. 9 1-7 March 2002
 - (c) Le miyalezo ilandelayo yenkqubo yesindululo sesiseko neyesiqulatho sesindululo sesiseko kaLarson (1995) yiyo eza kuthi ifakwe.
-
- 4.1 Umyalezo wokuqala ngulowo unika abantu ulwazi lwemvelaphi yelima yokuba balukuhlwe kwakunye nenjongo yolukuhlo.
 - 4.2 Umyalezo wesibini kulapho abantu balukuhlwa malunga nokuba benze ilima ezikolweni, bamanyane ukwenzela ukuba izikolo zisebenze.
 - 4.3 Kumyalezo wesithathu kulapho abantu balusabelayo olu bizo lwelima ezikolweni kwaye bayazibonakalisa ngezenzo zabo ukuba balusabele olu bizo.
 - 4.4 Umyalezo wesine kulapho abantu balukuhlwa malunga nokwenza amalima ukulungiselela ukhuselo nokhuseleko lwabo.
 - 4.5 Umyalezo wesihlanu kulapho abantu balukuhlwa malunga nokulwela amalungelo abo.

Isahluko Sesihlanu

- (a) Injongo kukunika isiqukumbelo semiyalezo yolukuhlo ekwisahluko sesine.
- (b) Le nto yenziwa ngokujonga izindululo zesiseko ezilukuhlayo.
- 5.2 Apha kufunyanwa iinkqubo zesindululo sesiseko.
- 5.3 Apha kufunyanwa iziqulatho sesindululo sesiseko

1.3 ISIQUKUMBELO

Apha sichaza ugxeko esithe salufumana kwiphetshana ngalinye esithe salihlalutya. Kwakhona sikwafumana neembono zam buqu, ngokuphathelele kwilima nangokuqulathwe lilima.

ISAPHLUKO 2

ITHIYORI YOLUKUHLO

2.1 IINJONGO

Iinjongo zesi sahluko kukufumana indlela efanelekileyo enokuthi kuchazwe ngayo ulukuhlo. Emva koko, kuza kuthi kuxoxwe ngeethiyori ezimbini zolukuhlo, ezizezi: ithiyori yesigwebo sasekuhlaleni nomfuziselo ngotyatyadulo olunokwenzeka kulukuhlo.

Okwesithathu kuza kuxoxwa ngezindululo ezibini zesiseko zolukuhlo, ukutsho oko, inkqubo yesindululo sesiseko kunye nesiqulatho sesindululo sesiseko.

2.2 INDLELA EKUCHAZWE NGAYO ULUKUHLO

2.2.1 Isiswankathelo Sika-Reardon (1991) Isahluko Sokuqala

Ulukuhlo luhlobo lonxibelelwano apho wonke umntu xa athe wavelisa ukuba nobuganga kwiqela labanye kufuneka athathe inxaxheba. Ulukuhlo ke olu lwahlukile kukwenza ngobuqhetseba nokunyanzeliswa. Ukwenza ngobuqhetseba kona kubandakanya ukuqhutyelwa phambili kweenjongo zomenzi wobuqhetseba ngokuncama kwalo mntu kwenziwa kuye ubuqhetseba. Abantu abathi babe ngamakhoba esenzo sobuqhetseba abakhuthazezi kukuqiqa ngemeko leyo, koko bathatyathekiswa zizithembiso ezikhohlisayo, belahlekiswa kukuziphatha ngokwentetho nakoko kwenziwayo kunganyanisekanga kangangokuba imeko yenziwa abantu bangazikhetheli. Ukwenza ngobuqhetseba kuyahluka kulukuhlo kuba kona akubandakanyi ingqiqo yokuza ngaphambili kwabanye abantu. Isinyanzeliso yenye into esingisela kwimpembelelo yokuziphatha engabandakanyi ngqiqo yokuza ngaphambili koko sibandakanya isinyanzeliso esibambekayo okanye uhlobo oluthile lokoyikisa.

Okokuqala ulukuhlo ngumsebenzi owenziwa ngokusezingqondweni. Uphawu lwesibini lolukuhlo kukuqonda kumlukuhli ngokoyikisa kwiinjongo zakhe. Okwesithathu ulukuhlo lusoloko lubandakanya uloyiko kwingqiqo yalowo ulukuhlwayo. Kuzo zontathu ezi ngcaciso zingentla inkcazo yolukuhlo ivela ngolu hlobo lokuba ulukuhlo kuzo zonke izehlo lungumsebenzi wokuzama ukutshintsha ukuziphatha kumntu nje omnye ngonxulumaniso oluzekelisayo.

Ulukuhlo nonxibelelwano yimisebenzi ebandakanya ubuncinane abantu ababini abadibene ngezenzo zabo ezimisa isiphumo. Lona alusiyonto umntu ayenza komnye umntu koko yinto umntu ayenza ngentsebenziswano nomnye umntu. Olunye uphawu olubalulekileyo lolukuhlo luphembelelo lwalo lokubandakanya ubuchule obuthile.

Ulukuhlo ngamanye amaxesha luyakubandakanya ukungathi ngqo. Le njongo yokuzifihla kwayo kukuziphatha okuqhelekileyo konxibelelwano kwiindawo ezahlukeneyo esihlala kuzo. Ukungathi ngqo okuqhelekileyo kwenzeka ngakumbi kunxibelelwano lwethu lwemihla ngemihla nabanye abantu. Ukuzifihla ke oku kususithethe.

UGoffman noErving (1967) ecatshulwa nguReardon (1991) uchaza indlela yokuzibophelela kumsebenzi wobuso ukunqanda inyani egqithisileyo. UGoffman (1967) ecatshulwa nguReardon (1991) uchonga phandle into yokuba thina bantu sinento yokuthanda unxibelelwano lokuziphatha kakuhle. Ubuchule bokuziphatha kakuhle ekudibaneni nabanye obunento yokwenza nomsebenzi wobuso, buxhomekeke kunxibelelwano olungathethwanga lesivumelwano ngendlela edlula iingcebiso.

Kuye kwenzeke ukuba iinkcubeko ezithile zingakulungeli kakhulu ukufumana umntu ongenguye owenkubeko yabo oxokayo. Ukungathi-ngqo kuye kwenzelwe nokunqanda imbonakalo ngokucacileyo yenyano enokuthi ikhubekise lowo ulukuhlwayo. Ngaphandle nje kokuzibophelela kokungathi-ngqo, abantu bazibophelela kwezinye iintlobo zonxibelelwano, ezo zizihombiso ezenza ulwazana okanye ukuziphatha ngaphezu kokuthetha inyano kanye iyiyo. Okuhonjisiweyo ke kusoloko kubandakanya oko uReardon (1991) akucaphule kuGialdini (1985) awayekubiza njengeenkcukumiso zempembelelo. Yile mifanekiso ke ethi ikhuthaze umlukuhlwa ukuba aphenndule ngendlela enokuthi ithandwe ngumlukuhli.

Kwakhona uGialdini (1985) (1989a no b) uveze izichukumiso ezintathu ezo zona zithi zisetyenziswe ngamaxesha amaninzi, ezi ke yimbuyekiso, ukunqaba, kunye negunya. Imbuyekiso ibhekiselele kwiimfanelo zakho zokunikezela kwakhona kwabanye abantu ngendlela ebebekunike yona yokuziphatha.

Ukunqaba kubhekiselele kuluvo, olucoselelekileyo okanye olungacoselelekanga lokuba into ethile icuthiwe kwistokhwe ngenxa yesizathu esithile esingenakuchazwa.

Igunya libandakanya ukusebenzisa iingcaphephe zokuthethelela olo luvo, imveliso okanye loo ndlela yokuziphatha ethe yanyuswa.

Kukho imiqathango emithathu engundoqo yokuphumeza utshintsho oluthatha ixesha elide; leyo yimpembelelo, ukuthatha inxaxheba nentlawulo.

Impembelelo ibhekiselele ekukhuthazeni abantu ukuba bamkele uluhlu olusezingqondweni olukhokelela kutshintsho.

Inqanaba lesibini lokugcina ulukuhlo, kukuthatha inxaxheba, eli nqanaba lisixelela ukuba olona hlobo lulungileyo lolukuhlo kukuzilukuhla wena ngokwakho. Yenye into nje yokuphembelela abantu ukuba bazame utshintsho kwaye bazive besekhaya ngolo tshintsho luthe lwaza nabo.

Okwesithathu yintlawulo. Abantu abathandi ukutshintsha msinyane. Bahlala kuloo nto bayaziyo nokuba bayayibona ukuba noko akulunganga ukuba benze njalo. Utshintsho luza nokungaqiniseki noloyiko lokuphulukana naloo nto obusele uyibambile.

2.2.2 Isishwankathelo Sika-O'Keefe (1990), Isahluko Sokuqala limpawu Zolukuhlo

lingcinga yempumelelo izinzisiwe kwingqiqo yolukuhlo. Xa sisithi umntu ulukuhle omnye, ngokuqhelekileyo sikhetha umzamo wempumelelo yokuphembelela. Ubukho benjongo nobukho obunxulumeneyo buthabatheka ukuya kuphumeza loo njongo. Xa kuthethwa ngempumelelo kuqukwa umgangatho othile wempumelelo, injongo ethile, inkqubo ethile yokulinganisa. Oku kubandakanya indawo okanye indawo ethile ekufanele uyiphumeze ukuze kube kanti nyhani uphumelele.

Apha ke kulukuhlo kufanele umntu abe nenjongo yokuphumeza injongo yolukuhlo. Enye into eye ifune ukuqatshelwa apha kulukuhlo kukujongwa kwendlela yempatho ingakumbi kwicala lalowo ulukuhlwayo.

Omnye umzekelo weemeko zolukuhlo zezo apho iziphumo zithi ziphunyezwe ngenxa yonxibelelwano, kwaye ke oko akunakwenzeka ngaphandle kokuba kusetyenziswe ulwimi. Okokugqibela, umzekelo weemeko zolukuhlo yimeko ngokwasengqondweni yalowo ulukuhlwayo. Ngamaxesha amaninzi le meko iye ibizwe ngokuba sisimilo. Nakwiimeko

apho injongo ethile yomlukehli yenziwa kukutshintsha kwendlela yokuziphatha komnye umntu, loo njongo yeyona ibonakala njengefanele ukuba iphunyezwe, oko kusenzeka ngenkqubo ebizwa ngokuba lutshintsho lwesimilo.

Inkcazelo ngolukuhlo ke ichaza ithi, yinzame enenjongo ephumeleleyo yokuphembelela imeko yengqondo yomnye umntu ngonxibelelwano kwimeko apho umlukehlwa anomlinganiselo othile wenkululeko.

Ingqiqo Yesimilo

Xa kukho ukhuselo olongamelayo lwesimilo, kananjalo, kukho imbono yokuba isimilo kukufuna komntu injongo nje jikelele, injongo leyo yaziwa kakhulu njengokuba iquka abantu, izehlo, iimveliso, iinkqubo amaziko, nezinye.

Kukho iingongoma ezintathu ezinokubandakanywa kule ngqiqo yesimilo. Enye yazo yeyokuba, ngokoyikisayo, izimilo ziyafundwa.

Okwesibini izimilo zithathwa njengezithelekisayo zinyamezeleka. Loo nto ithetha ukuba isimilo esi sahlukile kwisimo sengqondo.

Okwesithathu isimilo sithathelwa ukuphembelela impatho. Izimilo zisebenzisa impembelelo kwindlela yokuziphatha.

Ubugcisa Obuthe – Ngqo

Ubugcisa obuthe-ngqo besimilo bobo buthi bubuze ngokuthe-ngqo lowo uphendulayo isigwebo sesimilo esihlolayo.

Isikali Sokufuna Ixabiso Lento

Kule nkqubo, abo baphendulayo bathekelela isimilo kwinani elisisixhenxe elilelona line encam ezineempondo ezibini zesikali ezimiswe ekugqibeleni zizibini eziphawula uhlobo, izinto ezinje ngokulungileyo nokungalunganga, ukunandipheka nokunganandipheki.

Oku kungabonakaliswa ngomzekelo ofana nalo ungezantsi:

OKULUNGILEYO- - - - - OKUNGALUNGANGA
OKUNANDIPHEKAYO - - - - - OKUNGANANDIPHEKIYO
OKUQINISEKILEYO - - - - - OKUNGAQINISEKANGA
OKWENZAKALISAYO - - - - - OKUNCEDAYO

Okunye okuthi kulandele kukuthi lowo uphendulayo abe nengqwalasela kakhulu kwindawo ethile apha kwisikali, ethi ngenene ibonise isigwebo sakhe.

Imilinganiselo Yesimilo Sento Enye

Ezinye iinzame zokuthi kujongwe isimilo kukuthi nje lowo uphendulayo aphen-dule ngokugqibeleleyo uluhlu lwemibizo eyodwa ebuza ngesohlwayo eso sakhe.

Umzekelo:

(i) Ukubona kunjani ukufunda ngesi sifundo sakho, ukubona kulungile okanye kungalunganga?

KULUNGILE - - - - - AKULUNGANGA

Ukuba umfundi lowo ukubona kulungile uya kubeka uluvo lwakhe kumgca wokuqala okanye kufutshane nophondo oluthi OKULUNGILEYO.

Obu ke bubugcisa obulandelekayo nobunomtsalane kwiimeko ezinje ngoluvo lokuzikhethela lomntu wonke.

Okungundoqo okutsalela emva kokujonga isimilo sento enye esinokwenzeka ngokuthembakala okungephi okanye okungenamandla.

Iimpawu Zobugcisa Obuthe–Ngqo

Ubugcisa bemilinganiselo besimilo obuthe–ngqo ngokucacileyo bunikezela uncedo lokuba lula nokuthe ngqo, kwenze kube lula ukuphatha umsebenzi. Olunye uncedo lobu bugcisa kukuba ngokuthelekisayo kulula ukubusebenzisa.

Isikali sokuhlola nje jikelele esisuka kwisikali sokufuna ixabiso lento ngokucacileyo singasetyenziselwa ukuthekelela zonke iintlobo ezahlukeneyo zezinto zesimilo.

Okubalaseleyo okungelo ncedo kobu bugcisa buthe-ngqo kukuba, kuba buthe ngqo bubhekiselele ubukhulu becala kwisimilo salowo uphendulayo kuphela.

Ubugcisa Obungathi Buthe–Ngqo

Ubugcisa bomlinganiselo wobugcisa obungathi buthe-ngqo bujonga isimilo ngokufumana ngokubuza okanye ngokuncina ulwazi olusele lucacile ukuba lubhekiselele kweso similo, kwaye bunika isiseko esithe ngqo sokujonga isimilo eso.

Ngokuka Hughes (1971) ecatshulwa nguO’Keefe (1990) linkqubo zezibini ezithelekisayo nobugcisa obukhuphisanayo abubuzi ngqo ngokuhlola ngayo nayiphi na into yesimilo esisodwa, koko bubuza ngesigwebo esilinganisayo. Kwinkqubo yolukuhlo, lowo uphendulayo wahlula iqela lezimilo zezinto.

Isimilo sokuba nendawo yokwenza kumcimbi othile naso sinobugcisa obabonwa ngu Lull no Capella (1981) ecatshulwa nguO’keefe (1990) bokuba abubuzi ngqo yonke into ekufanele ihlolwe, endaweni yoko bubuza lowo uphendulayo ukuba abakhokelele ngokwahlukileyo iqondo loko kuqinisekileyo, okungaqinisekanga noko kunika impendulo ngokungazibophi kuluvo ngento yesimilo.

Izikali Zika Thurstone Zesimilo

linkqubo zikaThurstone ngezikali zesimilo zezi:

Umphengululi uqalisa ngokudibanisa abantu abalikhulu ukwenzeni into, inkcazo zoluvo ezinokukhokelela kwinto ethile malunga nesimilo somntu ngokubhekiselele kwinto ephantsi kophando.

Okulandelayo abo bantu balikhulu okanye ke nokuba bangaphi bayacelwa ukuba basebenze njengeejaji zezo zinto. Bacelwa kwakhona ukubonakalisa iqondo lokuthanda nokungathandi ngokubhekiselele kwisimilo sento esiza kuthi siqukwe sisivumelwano kwinto nganye. Baye ke becelwe ukuba balungise izinto okanye bazohlule ngokweendidi ezilishumi elinanye, izithuba phakathi kwazo zilingane apha ekusondeleni

ngokomlinganiso wokuhlela, udidi lokuqala kufanele lube nenkcazo ekhokelela kukungaqiniseki kakhulu ngesimilo ngokubhekiselele kwinto leyo, udidi lweshumi elinanye lona kufanele lube nenkcazo ekhokelela ekuqinisekeni kakhulu ngesimilo sento leyo kuthethwa ngayo, luze udidi lwesithathu lona lubonakaliswe ngenkcazo engabonakalisi cala lesimilo kula mabini angentla, kuqhubeke kanjalo njengoko amanani aye enyuka okanye esehla.

Isikali sokugqibela sesimilo senziwe zizinto eziqikelelwa kumashumi amabini ezikhethwa phakathi bezidibene ekwenzeni into.

Izikali ZikaLikert Zesimilo

Izikali zikaLikert zesimilo ziqala ngokudibanisa amanani eenkcazelo ezinxulumene nesimilo njengesiseko esidibeneyo ekwenzeni into ukusukela apho into leyo yesikali eza kukhethelwa khona. Iinkqubo zikaLikert zezikali zesimilo zezi:

Umphengululi uqalisa ngokulahla zonke iinkcazelo ezingakhethi cala okanye ezimbono- mbini kwakwisiseko esidibeneyo ekwenzeni into. Uye ke abavavanye abo baphendulayo kuzo zonke iinkcazelo ezishiyekileyo. Bayabuzwa ke ukuba babonakalise isivumelwano okanye ukungavumelani ngento nganye, amaxesha amaninzi ke iba sisikali esinamanqaku amahlanu.

Umzekelo:

(i) Ingaba imfundo ilungile?

UKUVUMELANA	-	-	-	-	-	UKUNGAVUMELANI
	5	4	3	2	1	
Ngamandla amakhulu						Ngamandla amakhulu

Zonke ke iimpendulo zifumaneka ukusuka kunombolo - 1 ukuya kutsho kweye - 5. U - 5 ke ubonakalisa eyona nto ithe yathandwa kakhulu. Ukuvumelana okanye ukungavumelani, kuxhomekeka kuloo mntu ukuba yena inkcazelo uyithande kangakanani na. Kuye ke kuthathwe uhlahlelo lwezinto apho iimpendulo kwinto nganye zithi zifane nesikali sisonke sesimilo.

Kwisikali sokugqibela sesimilo ezo zinto bezithe zakhethwa ziye zivezwe njengakuhlobo lophando zinaloo manqaku mahlanu okujonga isivumelwano sabo bebethatha inxaxheba naloo nto bekuthethwa ngayo, isimilo ke xa sisonke siqikelelwa luquko lwazo zonke izinto.

limpawu Zobugcisa Obungathi Buthe–Ngqo

Ezi nkqubo zisibonelela ngolwazi oluninzi kunezo zobugcisa bomlinganiselo wesimilo othe ngqo. Izikali zikaThurstone noLikert zifanele ziphindwe zenziwe kwakhona ngokutsha ukulungiselela izinto ezahlukeneyo zezimilo. Iinkqubo ezinje ngokuthelekelela ixabiso lezibini ezithelekiswayo, imisebenzi yodidi, nobugcisa bokuba nento yokwenza kulo mcimbi zingathatha ixesha elininzi ukuze ziphengululwe kunakumlinganiselo othe ngqo wesimilo.

Ubugcisa obungathanga–ngqo

Izalathiso zokusebenza kwamalungu omzimba

Iqela lokuqala lobugcisa bomlinganiselo wesimilo ongathanga–ngqo lixhomekeke kwizalathiso zokusebenza kwamalungu omzimba njengowona ndoqo okhokelela kwisimilo. Oku kubandakanya umlinganiselo wokuvula iliso nokufinyela kwalo, isantya sokubetha kwentliziyo, isantya sokuphefumla, isantya sokubila. Zonke ezi zalathiso zingajongwa njengento nje yokuvusa kodwa azibonakalisi mlinganiselo wesimilo. Ezi zalathiso ke azahluli ukuvusa okuqinisekileyo nokungaqinisekanga, kwaye ukungakwazi kwazo ukwahlula ukuvusa okuqinisekileyo kokungaqinisekanga kwenza ezi zalathiso zingalungi njengemilinganiselo yesimilo.

limvavanyo Zolwazi

Ngokuka Hammond (1948) ecatshulwa nguO'keefe (1990) uthi kule nkqubo abantu abathatha inxaxheba baye banikwe inani elikhulu lemibuzo yokuzikhethela enento yokwenza nezinto ezibalulekileyo, linempendulo ezimbini ezifumanekayo kumbuzo ngamnye kodwa zombini ezo mpendulo aziwulungelanga lo mbuzo okanye aziphenduli loo mbuzo. Lowo uthatha inxaxheba uyanyanzeliswa ukuba akhethe impendulo engeyiyo enesimilo sokuzibona naye ngempendulo leyo ingeyiyo ayikhethileyo.

Ezinye iindlela zokuvavanya ulwazi ngokuhlola isimilo zingabonakala kuguquguquko. Umntu angabonelela ngaphezu kwesibini sokhetho lweziphosiso, omnye abandakanye izinto apho inyani ingenakuvela, kodwa anyanzelise abo bathatha inxaxheba ukuba bakhethe phakathi kwezo mpendulo zingacacanga. Umntu akanakho ukuyimela into athekelele ukuba impendulo kumbuzo othile iza kuphenjelelwa sisimilo, endaweni yoko ubungqina boko bufuna ukuba kwenziwe umlinganiso wesimilo.

Ubugcisa bencwadi elahlekileyo

NgokukaMilgram, uMann noHarter (1965) becatshulwa nguO'Keefe (1990) bathi ubugcisa bencwadi elahlekileyo ziinjongo ezingathanga ngqo zokuhlola izimilo kubudlelane obuthile. Obu bugcisa bubandakanya ukunikezela inani elikhulu lemvulophu kwimibutho emibini ebonakala ingahambisani ncam nesi sihloko sakho sesimilo. Isiqingatha semvulophu kufanele sinikezelwe kwabo bantu bakuthandayo ukuphila, (xa mhlawumbi isihloko singoqhomfo) esinye isiqingatha sibe kwabo baza kuthi bazikhethale. Ezi mvulophu ziza kube zifakwe isitampu zathunyelwa kuloo ndawo ziza kube zithunyelwe kuyo kodwa umntu oyifumeneyo eyakhe uza kuyithatha njengencwadi elahlekileyo efanele ukuba ithunyelwe emva apho ibisuka khona. Umbuzo omileyo kukuba ingaba umnikazi wencwadi leyo uya kuyiphendula kwakhona na incwadi ephikisa ezo zimvo zilapho, kodwa baza kuziphendulela kwiindawo ezinezimilo ezifanayo kunezo zabo. UDawes noSmith (1985) becatshulwa nguO'Keefe (1990) bathi ingxaki ngobu buchule kukuba isantya sempendulo sithanda ukulingana kunemilinganiselo ethe ngqo yesimilo.

Iimpawu Zobugcisa Obungathanga–Ngqo

Ubugcisa bokuhlola isimilo esingathanga – ngqo bahlukahlukene kakhulu. Obunye babo bubandakanya uluhlu lwemibuzo enephepha nento yokubhala (ipensile), kodwa obunye abunjalo, obunye bungasetyenziselwa ukuhlola isimilo somntu omnye, kodwa obunye njengobugcisa bencwadi elahlekileyo, abunakho. Into obufana ngayo obu bugcisa kukuba ezi ntlobo zabo azithanga ngqo. Ubugcisa bokuhlola isimilo ngokungathanga–ngqo busoloko ngamaxesha amaninzi busenza umdla kwimeko apho umntu anoloyiko lwabo bathatha inxaxheba banokuthi bazijike izimilo zabo.

2.3 IITHIYORI ZOLUKUHLO

2.3.1 Isishwankathelo Sika O'Keefe (1990) Isahluko Sesibini Ithiyori Yesigwebo Sasekuhlaleni

Eyona nto ingqonge umgaqo-siseko wethiyori yesigwebo sasekuhlaleni kukuba utshintsho lwesimilo lulamlwa ziinkqubo zokugweba neziphumo. Yiyo le nto isimilo sibonwa njengenqubo yamanyathelo amabini apha, kwasekuqaleni lowo uphulaphuleyo uhlola indawo emelwe ngumyalezo, kwaye utshintsho lwesimilo lwenzeka emva kweso sigwebo. Kweli candelo lilandelayo kuza kuxoxwa ngobume bomntu bendawo ethile okanye bento ethile. Icandelo lesibini eliphantsi kwelo lixoxa ngezenzo zomphulaphuli kwimiyalezo yolukuhlo. Icandelo ke eliqukumbela konke oko lona liphicotha isigwebo sithiyori yesigwebo sasekuhlaleni.

Izigwebo Zeendawo Ezahlukeneyo Kumcimbi Othile

Kuwo nawuphi na umcimbi wolukuhlo kukho inani leendawo ezahlukeneyo okanye iindlela zokubona ezithi zibe khona. Umntu usoloko enokubona okwahlukileyo kwezi ndawo zahlukeneyo, ezinye zezi ndawo zibonakala zamkelekile ezinye zibe nokuchaswa, ezinye zingathathi nanye kuzo zombini, ukwamkela nokungamkeli. Kubalulekile ke ukukwazi ukujonga izigwebo zabantu bendawo ezikhoyo ezahlukeneyo. Inkqubo yokujonga enikezelwa yithiyori yesigwebo kuthiwa luluhlu lwemibuzo ecwangcisiweyo eyahlukeneyo.

Uluhlu Lwemibuzo Ecwangcisiweyo Eyahlukeneyo

Olu luhlu lubonelela umphulaphuli ngeqela leenkcazelo, lulunye luveza indlela eyahlukeneyo olubona ngayo kumcimbi lowo uza kufundwa. Ezi nkcazelo ke zikhethiwe ukuze zibonise uluhlu lweendawo apha kulo mcimbi (ukusukela kwincam yoluvo kwicala elinye ukuya kwenye incam yoluvo kwelinye icala), kwaye zilungiswe ngocwangco (ukusuka kwenye incam ukuya kwenye)–kuba ke negama lisithi “izicwangciso ezahlukeneyo”. Ngamaxesha amaninzi kudla ngokusetyenziswa iinkcazelo ezilithoba okanye ezilishumi elinanye kodwa ke okubalulekileyo kukuba zonke izimvo eziza kubakho kulo mcimbi ziboniswa ngesicwangciso soluhlu.

Umpfulaphuli uye acelewe ukuba abonise inkcazelo ayibone yamkelekile kakhulu, mhlawumbi ngokubeka ezi mpawu zimbini (++) kwisithuba esishiyelwe oko. Uphinda acelewe kwakhona ukuba abonise inkcazelo ayibone njengeyamkelekileyo kuye, ngolu phawu (+). Kuphinde kucelwe ukuba abonise ayibone njengechaseke kakhulu kuye, yona ayibonise ngolu phawu (xx), kuze ke ngoku kube yenye inkcazo njengengamkelekanga yona ke ayibonakalise ngolu phawu (x).

Uluhlu lweendawo apho umpfulaphuli azibone zamkelekile kuthiwa zenza ubungakanani bokwamkeleka kumpfulaphuli, iindawo apho umpfulaphuli azibone zingamkeleki zenza ubungakanani bokwala. Kwaye ke ubungakanani bokungazibopheleli benziwa ziindawo apho umpfulaphuli ebengazi nokuba uyayamkela okanye uyayala.

Le thiyori iceba ukuba kukho imvelaphi yendlela emisiweyo yoguquguquko ekwakhiweni kobu bungakanani bokugweba, ukubandakanyeka komntu buqu. Njengoko iqondo lokubandakanyeka komntu buqu nale micimbi butshintsha, nokwenziwa bobungakanani bokugweba buza kutshintsha.

Ingqiqo Yokubandakanyeka Komntu Buqu

Ibhekiselele kumntu okhoyo okanye obandakanyeka nokuntsonkothileyo kulo mcimbi. Yile nto kufuneka kuthiwe umntu uyabandakanyeka buqu xa umcimbi lowo unentsingiselo yakhe buqu. Ukuzibandakanya komntu buqu kufuna umcimbi owodwa. Umntu angabandakanyeka kakhulu kumcimbi omnye kodwa angazibandakanyi komnye. Ukuzibandakanya buqu emcimbini akufani nokubamba indawo yokuba nezimvo ezigqithileyo kumcimbi lowo.

Ukuzibandakanya Komntu Buqu Nobungakanani

Ubango lolokuba iqondo lomntu lokubandakanyeka buqu liyanda, ubukhulu bobungakanani bokwala nabo buyanda (nobukhulu bobunye ubungakanani bokwala nokungazibopheleli buyacutheka). Abantu abazibandakanya kakhulu balindelwe ukuba babe nobungakanani obukhulu bokwala kwaye bangazibopheleli. Ukukhangela ubungqina kweli bango, umntu kufuneka abe nenkqubo yokujonga ukuzibandakanya kwakhe buqu.

Imilinganiselo Yokubandakanyeka Komntu Buqu

Kwizifundo ezinje ngezi, abantu abacingeleka kumaqela abandakanyeka kakhulu baba nobungakanani obukhulu bokwala kunabo bangazibandakanyi kakhulu. Ubukhulu bobungakanani bokwala boluhlu lwemibuzo ecwangcisiweyo eyahlukeneyo inconywe njengomlinganiselo wokubandakanyeka komntu buqu.

Inkqubo Yomntu Yokuhlela

Abo bathatha inxaxheba babonelelwa ngeenkcazelo ezingamanani amakhulu (amashumi amathandathu nangaphezulu) kwishe esithe senza umdla, baye bacele ukuhlelwa ezi nkcazelo ngokwamahlelo amaninzi abacinga ukuba ayimfuneko ukubonisa olu ludwe lweendawo zalo mcimbi. Umahluko ke uye ubonakale. Abo bebezibandakanye kakhulu benza amahlelo ambalwa kunabo bazibandakanye kancinci.

Impindiso Kunxibelelwano

Ithiyori yokugweba ekuhlaleni ebambelele ekubeni impindiselo yalowo uphulaphulaleyo kunxibelelwano lolukuhlo ingaxhomekeka ekubeni uyijonge njani into leyo ibigwetywa.

Ingqiqo Yodibaniso Nomahluko

Ingqiqo yodibaniso yenzeka xa lowo uphulaphuleyo ebona umyalezo ugweba indawo esondeleyo kuleyo yakhe kunokuba esenza, oko kuthetha ukuthi umphulaphuli unciphisa umahluko phakathi kwendawo yomyalezo nendawo yakhe. Ingqiqo yomahluko yona yenzeka xa umphulaphuli ebona umyalezo njengogweba indawo ekude lee kunaleyo yakhe kunokuba esenza, ingqiqo yomahluko ibandakanya ubaxo lomphulaphuli lokwahlula phakathi kwendawo yomyalezo neyakhe. Xa ke sithetha phandle isigwebo sonxibelelwano, indawo ohlala kuyo, ubungakanani bokwamkela kumphulaphuli isoloko idityaniswa, kwaye ubungakanani bokwala buyohlulwa.

lingqiqo Zotshintsho Lwesimilo

Umthetho osisiseko onikezelwe yithiyori yokugweba kwasekuhlaleni kukuba unxibelelwano olubonwe lugweba indawo ebeka ubungakanani bokwamkela okanye bokungazibopheleli luza kwenza utshintsho lwesimilo kwisikhokelo sokugweba, (isikhokelo esenziwa ngumyalezo), kodwa unxibelelwano olubonwa lugweba indawo ebekwe kubungakanani bokwala abunakwenza utshintsho kwisimilo, okanye utshintsho lwesimilo olubuyela emntwini walo.

Lo mthetho unegalelo elikhulu kumbuzo wengqiqo yokungangqinelani (phakathi kwendawo yomyalezo neyomphulaphuli) kutshintsho lwesimilo.

Umlukuhli angagweba indawo yokungangqinelani (ngokwahlukileyo) kwindlela umphulaphuli abona ngayo, oko ke kufuna utshintsho olukhulu lwesimilo, okanye uya kugweba ngokuncinane umahluko kolo lomphulaphuli, ezama ukufuna utshintsho oluncinci.

Ithiyori yokugweba kwasekuhlaleni icebisa ukuba ngokwandisa ungangqinelani, utshintsho lwesimilo oluthandwayo oluninzi luza kwenzeka ukuya kwiqondo olibizwa ngokuba bubungakanani bokwala.

Iphinda iveze ukubaluleka kweqondo lokubandakanyeka komphulaphuli yena buqu njengempumelelo kwiingqiqo zokungangqinelani kutshintsho lwesimilo. Njengoko abaphulaphuli bebandakanyeka ikakhulu emcimbini, ubungakanani bokwala buye bukhula kubo.

2.3.2 Isishwankathelo sika o'keefe isahluko sesithandathu ukuguquguquka kwiqondo lokutyatyadula: okusembindini kuthelekiswa nendlela ephume ngaphandle

Indalo Yotyatyadulo

Utyatyadulo lubhekisele ekubeni, phantsi kweemeko ezahlukeneyo, abaphulaphuli batshintshe kwiqondo ebebesoloko bezibophelele kulo kutyatyadulo lolwazi olunxulumene nombamba wolukuhlo. Ngotyatyadulo kuthethwa ukuzibophelela nje kwingcinga enxulumene nombamba lowo. Yiyo le nto ngamanye amaxesha abaphulaphuli bebopheleleka kwimicimbi

ebanzi yeengcinga. Ngamanye amaxesha abaphulaphuli abathatheki kakhulu kwiingcinga ezinxulumene nombaba.

linzame ezininzi ezahlukeneyo zizanyiwe ukulungiselela ukujonga ukuguquguquka kweqondo lotyatyadulo olwenzeka kwiimeko ezithile ezinikiweyo. Eyona icace gca kwezi nzame yileyo kuthiwa, bubugcisa obubandakanya ingcinga. Ngokukhawuleza, ulandela ukuva kwakho umyalezo wolukuhlo, abaphulaphuli bacelela ukuba badwelise iingcinga ezithe zenzeka kubo ngexesha lonxibelelwano. Iqondo abathi abaphulaphuli bazibophelele kulo kwiingcinga ezinxulumene nombaba lwenza uqilima ukusuka kwiimeko ezinotyatyadulo olukhulu ukuya kwiimeko ezinotyatyadulo oluncinci okanye ezingenalo kwaphela utyatyadulo.

Okusembindini Nendlela Ephume Ngaphandle Kulukuhlo

Indlela esembindini kulukuhlo ibonisa iinkqubo zolukuhlo xa utyatyadulo olunokwenzeka nokuthelekisayo luphezulu.

Indlela ephume ngaphandle ibonisa iinkqubo zolukuhlo xa utyatyadulo olunokwenzeka ngokuthelekisayo lusezantsi.

Zombini ezi ndlela zolukuhlo azigqibelelanga kwaye azilohlelo olufanayo, ngokucacileyo zibonisa umzekelo wokuqala ogqithileyo ukusuka kutyatyadulo oluphezulu ukuya kolo luphantsi oluqilima olunokwenzeka

Ukuzekelisa okululutho ekwahluleni phakathi kwendlela esembindini yolukuhlo naleyo ephume ngaphandle inikezelwe nguPetty nabanye ngo - 1981 ecatshulwa nguO'Keefe (1990) kufundo ngeziphumo zokuqinisa ingxoxo nengxelo yobuchule bomnxibelelanisi ekusebenzeni ngolukuhlo. Kwezi zifundo kufumaniseke ukuba abanye abaphulaphuli ngokuthelekisayo babandakanyeka buqu kulo mba (kwaye ke kucingeleka ukuba babopheleleke kutyatyadulo oluphezulu) njengoko abanye abaphulaphuli bengabophelelekanga (kwaye ke abo bangabophelelekanga kucingeleka ukuba ababophelelekanga nakancinci kutyatyadulo).

Abaphulaphuli ababandakanyeka kakhulu babonakala bechatshazelwa kundoqo wengxoxo oqulathwe ngumyalezo, kodwa bengabonakali bephenjelelwe liqondo lokusebenza komnxibelelanisi.

Ngokuphikisayo, abaphulaphuli abazibandakanyi kancinci bachaphazeleka kuguquguquko ekusebenzeni kunakuguquguquko kundoqo wengxoxo.

limeko ezichaphazela iqondo kutyatydulo

limeko ezichaphazela uphembelelo kutyatydulo

- Ubandakanyo lomphulaphuli
- Ubuninzi bukanobangela noninzi lweengxoxo
- Imfuno yokuqonda

limeko Ezichaphazela Ukuba Nakho Ukutyatyadula

- Isiphazamiso
- Ulwazi lwangaphambili
- Nezinye iimpembelelo ekubeni nakho ukutyatyadula

limpembelelo kwiziphumo zolukuhlo phantsi kweemeko zotyatyadulo oluphezulu

lindlela ezisembindini kulukuhlo

- Indima enzima kwisikhokelo sotyatyadulo
- Iziphembelelo kwizikhokelo zotyatyadulo

- (a) Umyalezo ohambiselana nesimilo utholekiswa nomyalezo wokungavumelani nesimilo
- (b) Ukuqina kwengxoxo
- (c) Ezinye iimpembelelo kwizikhokelo zotyatyadulo.

limpembelelo kwiziphumo zolukuhlo kwiimeko zotyatyadulo oluphantsi

Indlela ephume ngaphandle yotyatyadulo

- Indima enzima yemigaqo yokufumanisa
- Ukuguquguquka kwemigaqo yokufumanisa

- (a) Umthetho wokukholelekayo
- (b) Umthetho wokuthanda
- (c) Umthetho wemvumelwano
- (d) Neminye ke imithetho

Ukuguquguquka Kwiqondo Lotyatyadulo

Urhwebo Olungasebenzanga Neziphumo

Kubalulekile ukuba ibe sezingqondweni into yokuba xa sithatha ingqalelo yeziphumo kwizinto eziza nolukuhlo, kukho into yorhwebo olungasebenzanga phakathi kweendlela eziphume ngaphandle notyatyadulo. Njengoko okunokwenzeka kutyatyadulo kusanda, ukungqubana kwendlela ephume ngaphandle nokungqubana kweengcinga ezinxulumeneyo zomba zomphulaphuli ziyanda.

2.4 IZINDULULO SESISEKO EZILUKUHLAYO

2.4.1 Isishwankathelo Sika Larson (1995) : Isahluko Sesithandathu, Inkqubo Yesindululo Sesiseko Sengxoxo, Izixhobo Zokukhuthaza

Inkqubo yesindululo sesiseko sengxoxo sisicelo kwiinkqubo zengqondo ezisebenza kulowo okanye abo balukuhlwayo kwaye loo nto ixhomekeka kwiimvakalelo zomntu, linzame ngenjongo ethile okanye uthuku lwemvelo. Abanye abantu okanye sonke singabantu sinoloyiko. Abalukuhli ke baye bazame ukudambisa olo loyiko luthile. Ngeminyaka yasekuqaleni ngo1990, inkqubo yesindululo sesiseko sengxoxo yesicelo kwisimilo nakwiinkolelo ibisetyenziselwa ukubonisa ngokuwa phantsi korhulumente wamakomanisi. Esona sindululo sesiseko yayikukuba indawo yokuthengisela yamahala ilungile. Nesiseko sovakalelo esixhomekeke kwinkqubo zengqondo ziyinto ebonakalayo kulukuhlo lwentsebenziswano yabantu, phakathi kwabantu abatshatileyo, abazali

nabantwana, umqeshi nomqeshwa njalo-njalo. Izicelo zengqondo zibonakala kurhwebo, ekuthengiseni nakwezinye intlobo ngokwemiba yovakalelo olunzima.

I Inkqubo Yokuqala Yesindululo Sesiseko Sengxoxo Imfuno

Umntu ngamnye uneemfuno zakhe ezininzi. Ezinye zazo zinzima yaye asinakuphila ngaphandle kwazo, ezinye ke azikho nzima. Ngokwazi ukuba abaphulaphuli banemfuno yokunakana, umlukuhli angazilungiselela izicelo kule mfuno xa ethengisa izinto ezinje ngezinto zendlu. Abalukuhli abasebenzayo bamisa ngempumelelo iimfuno zabaphulaphuli babo. UParkard (1974) ecatshulwa ngu Larson (1995) uthetha athi amakhulu-khulu eentengiso ezinkulu ehlabathini zisebenzisa indlela yokunyanga izifo zengqondo ngokuphanda izizathu ebomini obudlulileyo bomntu. Ngokucacileyo inzululwazi ngengqondo ingenise icandelo lokwazisa. Ngokuka Parkard (1974), abaphandi ngentengiso abasebenza kule mbono baba neengcinga ezintathu ngabantu.

Okokuqala bacingela ukuba abantu abasoloko beyazi into abayifunayo.

Okwesibini bacingela ukuba umntu akanakho ukuxhomekeka kwinto ethethwa ngabantu ngento abayithandayo okanye abangayithandiyo.

Okokugqibela bacingela ukuba abantu abasebenzi ngengqiqo okanye ngengqondo.

Iimfuno Ezifihlakeleyo Ezisibhozo ZikaParkard

Imfuno Yokhuseleko Lwemvakalelo

Kule mihla abantu baphila ubomi obungakhuselekanga, nto leyo eyenza ukuba bangonwabi ngenxa yezinto ezenzekayo ekuhlaleni ezinje ngolwaphulo-mthetho. Eli xesha lelizwe lethu lelona lingenako nokuxelwa kwangaphambili, olu lwaphulo mthetho yinto entsha. Iingcinga ezincinane zezokuba siphanda ngokuxokomezela imifanekiso yokhuseleko.

Imfuno Yesiqinisekiso Sexabiso

Abantu bafuna ukuziva bexabisekile kwizinto abazenzayo. Bafezekisa into yexabiso. Bafuna ukuziva besenza umahluko.

Imfuno Yokwaneliseka Komntu Buqu

Abantu bafuna ubuqu babo buphawulwe ngokungathi ngenene ngabona bona babodwa. Le mfuno inakho ukuvela kwimvelaphi yoguquguquko: abahlobo, abantu osebenza nabo, abamelwane, abazali, amaziko, kwaye ke ngokubalulekileyo eziqwini zethu. Kulula ukuthengisa izinto xa uthe wafumanisa ukuba lo mntu apha kwiqela lakhe ziziphi na iimfuno azifunayo ngendlela yobuntu, ngokuziqonda kwakhe yena mntu buqu.

Imfuno Yesiphumo Esibunjiweyo

UParkard (1974) ecatshulwa nguLarson (1995) uchonge imfuno ukulungiselela iindlela zokubambela ubumbo olulodwa lomntu: izinto ezinje ngokuveta indlu, ukwenza amajikazi, ukuthunga imibhaco, ukubumba izinto zodongwe nezinye izinto ezenziwa ngezandla. Abantu ke nangoku basabonakala befuna ukubonakalisa iziphiwo zabo zokwenza ngezandla. Izinto ezenzeka ngokuthi umntu asebenzise izandla zakhe ziyathengwa kwaye ziyathengiseka.

Imfuno Yokuthanda Into

Abantu abaninzi ngokukodwa ke kubantu abamhlophe bayazithanda izilo ukuba zibe ngamaqabane abo, izinto ezinje ngeekati izinja nezinye ke izilwanyana. Iintengiso ke zokutya kwezilwanyana zibhekiselele kubathandi bazo.

Imfuno Yoluvo Lwegunya

Abantu bonke ukusuka kwiintlanga okanye kwiinkcubeko ezahlukeneyo babonakala bebandakanyeka kwinto yegunya. Ukwanelisa ezo mfuno zabo kufanele kwenziwe ngokuzekelisayo. Igunya okanye amandla abonakaliseka ngaphandle nangokwengqondo kufanele kubonakale, umzekelo uMongameli welizwe ufanele abe nazo ezo mpawu.

Imfuno Yemveli

Xa mhlawumbi uhambile umkile kowenu, zikhona izinto othi uhambe nazo ukwenzela ukuba ukhumbule kowenu ungaziva ukuba ukude nekhaya. Enye yazo yintembeko yophawu. Xa uthe wahamba waya kwelinye ilizwe ungakuqaphela ukuba kuphazamisa njani ukungafumani imixokomezelo eqhelekileyo yokuthenga okanye imixokomezelo yeendawo zokunceda abantu ezithandwayo. Abathengisi benza izicelo kwezi zimvo. Yiyo loo nto amagama ophawu apha thekayo singawathatha siwase kwelinye ikhaya elitsha ukuzikhumbuza ngemveli yethu.

Imfuno Yokuphila Naphakade

Abantu banento yokucinga ukuba ubomi buyaqhubeka okoko ngokwale ndlela siphila ngayo ngoku. UParkard (1974) ecatshulwa nguLarson (1995) wacebisa ukuba uloyiko lokuba nemfuno yokukholelwa kwimpembelelo yobom obuqhubekayo babantu lusukela iintlobo ezininzi zesicelo ezisezingqondweni.

Imfuno ZikaMaslow Zepiramidi

UMaslow A. ngo(1954) ecatshulwa nguLarson (1995) waqaphela ukuba abantu baneentlobo ezahlukeneyo zeemfuno ezithi zivele ziphinde ziphele, zize kwakhona ziphinde zivele. Kwipiramidi yakhe yeemfuno, elona nqanaba lisezantsi libonisa iimfuno ezifuneka ngamandla, lize inqanaba eliphezulu libonise iimfuno ezingafuneki kakhulu.

Umzekelo:

Kule piramidi yeemfuno zikaMaslow (1954) uzekelisa athi, umphakathi wetswele nguyena usisiseko sale piramidi, ukutsho oko iimfuno okanye iinkokhelo zokuba kuza kubakho isivumelwano esimxhel'omnye. Ngokuye inyuka ipiramidi okanye uphuma kanye apha emphakathini, sifumana iimfuno zenkolelo apho ke ngoku kungazi kubakho zivumelwano ezimxhel'omnye kwaye apho abantu baza kubeka amaqondo aguququkayo exabiso.

Imfuno Esisiseko

Elona nqanaba lisezantsi kwipiramidi kaMaslow (1954) liqulathe ezona mfuno zingamandla esinazo ukutsho oko iimfuno ezisisiseko.

Imfuno Yokhuseleko

Inqanaba lesibini lona liqulathe iimfuno zokhuseleko. Zininzi iindlela apho umntu anokuthi azijonge ezi mfuno. Singafuna ukuziva sikhuselekile ekukwazini ukwanelisa iimfuno ezisisiseko. Ukuba siyabona ukuba umsebenzi okanye impangelo ingakhawuleza iphele, siye sibe nemfuno engamandla yokuba sikhusele imali leyo siyamkelayo. Okanye singazama ukuba siyigcine imali noxa iimeko zinzima. Singaziva singakhuselekanga nangenxa yolwaphulo mthetho oluye lusanda ngokwanda ebumelwaneni bethu okanye kwiindawo esihlala kuzo. Singaziva singakhuselekanga nangenxa yopolitiko apha elizweni. Ngamanye amaxesha umntu angazibona engakhuselekanga apha ekuhlaleni ade azibone sele esebenzisa imali ngokuya kuhlala kwiindawo ezibiza imali eninzi.

Imfuno Yobumnini Nothando

Xa iimfuno zokhuseleko zithe zenzeka kuye kufuneke iimfuno zobumnini okanye zobudlelane. Siyazi ngabantu abangazidibanisi namanye amaqela ngaphandle kwalawo asemisebenzini yabo okanye kwiintsapho zabo. Ngokuqhelekileyo abantu badla ngokufuna amaqela apho kunokwaneliseka khona le mfuno. Abantu baye bazibandakanye nemibutho ethile.

Imfuno Yokuzingca

Xa sele zanelisekile iimfuno zobumnini, kuvakala nje kufuneka iimfuno zokuzingca. Xa sithe sazibandakanya namaqela athile mhlawumbi iqela lolutsha ekuhlaleni siye sithande ukuba iqela elo lilibone ixabiso lethu njengamalungu alo. Sifuna ukuziva ibonakala indawo yethu kwaye sifunwa ngumbutho kwaye sixabiseka njengabantu. Imfuno yokuzingca yimfuno ethi ivele kwakhona ngokubona ukuba abantu bayayithakazelela le nto uyenzayo ngokukodwa xa usapho lwakho luvuyiswa koko ukwenzayo. Iintsingiselo zenkcubeko nazo zinempembelelo kwiimfuno zokuzingca. Ekuqalekeni kweminyaka ye90's kwabonakala kukho umdla wokudibana kubume beemeko zendawo. Abantu babonakala bekuqonda ukuba ukusebenza ekuhlaleni kunganceda ukuhlangabezana neemfuno zabo zokuzingca.

Imfuno Yokuzazi Ngenene

Imfuno yokuhlala phezu kokuba wenzelwe izinto ngomnye umntu yindawo **ethile** efunekayo ebomini bomntu. UMaslow (1954) ubone ukuzazi ngokwenene kusenzeka kwinto ayibize ngokuba 'ngamava asencotsheni', oko ukuthi izehlo apho abantu bathi bazonwabele, bafunde ngabo, okanye bafumane ulwazi oluthile abebekade bephupha ngalo ngaphambili. Ke ngoko njengoko sikhula kwaye singene nakwinkulungwane entsha kufanele sifunde ukukwazi ukuzenzela ukuze siphumeze ukuzazi ngokwenene.

II Inkqubo Yesibini Yesindululo Sesiseko Sengxoxo Isimilo

lingcali zengqondo uAlice, nabanye (1993) becatshulwa nguLarson (1995) basichaza isimilo njengotyekelo oluboniswa ngokufuna ixabiso lento ethile ngokufuna ukuqonda ukuyithanda nokungayithandi. Elona gama libalulekileyo kule nkcazelo yabo lutyekelo apho bathetha ukuthi imeko yangaphakathi ethi ihlale nje ixeshana elincinci. Kuba ingaphakathi akukwazeki ukuba ibonakale ngokuthe-ngqo, lilonke ke bazama ukuyibonakalisa ngeempendulo ezibonisa ixabiso. Imizekelo yeempendulo ezibonisa ixabiso ibandakanya ukubonakalisa ukuphumeza nokungaphumezi, ukuthanda nokungathandi, ukukholwa nokungakhohla, ukuthabatheka nokungathabatheki, nolunye nje unxulumano olunjalo lokuthelekisa. Kwinjongo ke yabo, izinto zesimilo zisoloko zifumaneka kwisicelo somlukuhli ukwenza kwakhe okanye ukunikezela iziphumo, imbono, inkolelo nezinye izinto. Ukuba umlukuhlwa ufuna ixabiso lezenzeko okanye izinikezelo, ngokuqinisekileyo uza kuthanda kakhulu njengoko eceliwe okanye anikele isinikezelo eso asinikiweyo.

Izimilo Nezimvo

URokeach (1968) ecatshulwa nguLarson (1995) waveza phandle ukuba izimilo ezi zineendidi ezimbini, ezo ndidi ke sisimilo sento okanye somba nesimilo semeko. Zombini ke ezi ndidi zesimilo zingalungiselela ngenx'engaphambili kuthi kwizenzo esizenzayo kodwa zinakho nokusibhida, ngokukodwa xa ziphikisana kwazodwa.

Izimvo zifana neenkolelo kodwa zona zibonisa utshintsho ngokukhawuleza kwaye zisoloko ezezobaxo.

Imisebenzi Yezimilo

- (a) Izimilo zinomsebenzi wokuqonda . Ziyafundwa ngenxa yoko ke zibe yinxalenye yaloo nto kuthathwa inxaxheba kuyo.
- (b) Izimilo kwakhona zinomsebenzi wokonakalisa okanye wokukhathaza. Zikhathaza izimvo novakalelo lwethu.
- (c) Okokugqibela nokona kubalulekileyo izimilo zinomsebenzi wokuziphatha.

Izimilo Neenjongo

Injongo yokuziphatha ibhekiswa kuloo nto umntu ebejonge ukuyenza ngomba othile, ngaphandle kwesenzo aphele esenza ekugqibeleni. Utshintsho lwesimilo lubonakala lusandulela into abathi abantu bebejonge ukuyenza ngemeko ethile. Xa abantu bechaza into abajonge ukuyenza banakho ngokoluvo olusele lubonakaliswe sisenzo zokuziphatha.

Isimilo Nonxibelelwano Lwabantu

Izimilo zethu sizibonakalisa ngeendlela ezisinceda sidibane nabantu abafanayo nathi. Ngenxa yoko, ngamanye amaxesha kubakho umahluko wengqiqo phakathi kwezimilo ezibonakalisiweyo nokuziphatha okulandelayo.

Isimilo Nokugutywa Kolwazi

Ngokufaniswa ncakasana neenjongo zokuziphatha kukho into ekuthiwa kukuqutywa kolwazi lomntu. Ezi ngcali zeza noku zaxoxa zathi, awukwazi ukujonga kwisimilo nasekuziphatheni ungakhange kwakhona ujonge ukuba loluphi na ulwazi kumyalezo wolukuhlo oluqutywa kubaphulaphuli, lugcinakala kanjani kwaye luvuseleleka kanjani. Umbuzo ke onokuthi uvele ngowokuba, ingaba abantu bawuqondile na lo myalezo? Xa ke lo mbuzo uphendulekile kuye kufuneke ukuqonda ukuba indlela ogcinakele ngayo lo myalezo kubaphulaphuli ngokukodwa kwiingcinga zabo zexesha elide. Eyona nto inokubangela ukuba bakwazi ukuzikhumbuza ngomyalezo obuthethwa kukugcina eyona ngqiqo ebingundoqo. Esinye isixhobo sokugcina iingcinga zexesha elide kuxa umyalezo lowo ubuwenziwe ngendlela yesehlo esisodwa.

III Inkqubo Yesithathu Yesindululo Sesiseko Sengxoxo : Ukungaguquguquki

lingcali zithi abantu baziva bonwabile xa ilizwe lingaguquguquki kwezo zinto bazifunayo okanye bafuna zenzeke kwizehlo ezithile. Xa oku kungaguquguquki kungabonakali abantu bazilungiselela ngenx'engaphambili ukutshintsha iziqu zabo okanye indlela abazibona ngayo izehlo ukwenzela ukuba ilizwe lilingane. Oko ke bakwenza besazi ukuba kuphi na okanye kunini na apho abaphulaphuli bafuna ukubona iinkqubo zokuguquguquki. Abalukuhli baphosa umyalezo wabo ukunikezela iinzame zokubuyiswa kokungaguquguquki kwaye ke oko kuthetha ukuba kuza kubakho ulonwabo. Kukho ezi zinto zimbini, ukungavumelani nokuthile kunye nemvumelwano. Zombini ezi zinto zibalulekile. Iimbangi zokungavumelani zinzima xa umlukuhli efuna ukutshintsha izimilo. Iimbangi zokuvumelana zibalulekile xa umlukuhli efuna ukongeza kwakhona amandla ezimilo ebezikhona ngaphambili.

Iimbangi Zokungavumelani Okuthile

Zeziphi iindidi zeemeko apho uziva unoluvo lokungakwazi ukuxhathisa? Zezi:

Ukuphulukana Nexabiso Leqela

Ukuphulukana nexabiso leqela kufakwa kumaqela amancinci namakhulu ngokufanayo, kujongwa ukusuka kubuzalwane ukuya kowona msebenzi okanye indawo ethile yelo lizwe.

Ukuphulukana Noqoqosho

Enye indidi yoloyiko abathi abalukuhli bazisebenzisele yona luloyiko loqoqosho. Xa sifumanisa ukuba ixabiso lethu loqoqosho (iindawo zokuhlala, imivuzo nokuba yintoni eyeyoqoqosho) luyacutheka siba nokungavumelani okuthile okungaphaya kwengqondo nokungakhuseleki.

Ukuphulukana Nexabiso Lobuntu

Xa siziva siphulukana nokuhlonipha abantu ukutsho oko ixabiso lomntu kwaye sizibone singenakunceda ukwenza nto ngaloo nto, ukungavumelani okuthile kuvela kwimeko enjalo. Oku kungavumelani kusebenza kubazali apho abantwana babo bangaluphumeziyo ulwazi

Iwabo. Iintengiso ezikhuthaza ukulungiswa kweenwele okanye iindlela zokunciphisa ukutyeba emntwini zidlala indima ekuphulukaneni nexabiso lobuntu.

Ukungaqiniseki Kwesiprofeto

Siziva singonwabanga xa singenakho ukuxela ukuziphatha kwabantu okanye unobangela wesehlo ngeqondo elithile lokuqinisekisa. Sifumana into efanayo naxa sithe satshintsha iimeko zeendawo esihlala kuzo.

Uluvo Lokuba Netyala

Imbangi yokugqibela yokungavumelani kukuba netyala. Ityala lithi gqi kwizigwebo ezingenakuhlolwa ezokubakhona zonobangela obonakalayo ngaphandle kwiziqu zethu ezinje ngobuThixo, abazali bethu okanye oontanga bethu okanye uluvo lwelizwe.

Iimbangi Zesivumelwano

Isicelo sokuveza isivumelwano sinyanzelisa ukuveza ngamandla kwakhona iinkolelo, izimilo okanye ukuziphatha okusele kukhona kakade kwaye senza ukuba abaphulaphuli basebenze.

Isiqiniseko Sokhuseleko

Enye yeendlela abathi abalukuhli bayicele kwiimfuno zethu, kuzinzo, lwethu kukuqinisekisa ukuba sikhuselekile.

Ukubonakalisa Ukuba Nokuxelwa Kwangaphambili

Ilizwe kufuneka lisebenze ngezinto ezinokuxelwa kwangaphambili kwindlela yalo yokusebenza.

Ukusetyenziswa Kwentlawulo

Ubuchule besithathu bokuziphatha kakuhle kwesivumelwano kukusetyenziswa kwentlawulo okanye izinyanzeliso eziqinisekileyo. Abalukuhli basoloko besebenzisa iinkcazelo eziqinisekileyo nezincomayo ukuvuyisa abaphulaphuli babo, oko komeleza ukuziphatha oko bakunikezelayo nezincomo ezo bazenzayo okanye bazichazayo.

2.4.2 Isishwankathelo Sika Larson (1995), Isahluko Sesixhenxe

Isiqulatho Sesindululo Sesiseko Sengxoxo Kulukuhlo

Olunye uhlobo lwesindululo sesiseko sijongise ekwazini kwabantu ukucinga ngokwengqiqo nangokwengqondo. Izindululo zesiseko sengxoxo ezixhomekeke kulwazi lwengqiqo nolo hlalutyo zibizwa ngokuba ziziqulatho zezindululo zesiseko sengxoxo. Iingcali zolukuhlo zizibiza ezi zindululo zesiseko ngokuba ziingxoxo okanye imiqondiso enikwayo ukulungiselela ukwamkela abaphulaphuli. Oku kubonisa ulukuhlo olusebenzayo lusebenzisa ingqiqo yomluhlwazi, ukucingisisa nokukwazi ukuba nengqondo. Umzekelo mhlawumbi ufuna ukulukuhla ukuba kuvunyelwe ngokusemthethweni ukuthengisa ngomzimba, apho uza kuveza okulungileyo ngokungalunganga ngokwenza oko.

Ukuphumelela nokungaphumeleli kwayo nayiphi na ingxoxo efana nale ingentla, okanye ubango okanye imiqondiso kuxhomekeka ekusekweni kwezindululo ezithe zakhokelelwa ngabaphulaphuli: izinto ezinje ngokuba uGawulayo usisifo esiyinyhikityha esosulelayo okanye isifo esandayo nesibulalayo, ukuba ingeniso yerhafu iyafuneka, nokuba ulwaphulo mthetho nakwesiphi na isenzo aluvumelekanga. Zonke ezi nkolelo zandayo ziziqulatho zesindululo sengxoxo. Uninzi lwethu sikholelwa ekubeni izehlo zinentsusa kwaye xa izinto ezithile zisenzeka izinye izinto ezingaguququkiyo ziyalandela. Iingxaki nazo zinezizathu, kwaye xa ezi zizathu zithe zasuswa ingxaki ibonakala ishenxa. Olu ke uhlobo lokucingisisa ngokwengqiqo nangokwengqondo kuthiwa yingqiqo kanobangela ukuya kwisiphumo, kwaye sesona sindululo sesiseko sengxoxo esingamandla kakhulu esisoloko sisetyenziswa ngamaxesha amaninzi kulukuhlo. Ubungqina bubalulekile ukubonakalisa inyani kwingxoxo ethile. Ifuthe lengqiqo wonobangela wesihlo esithile esithe senzeka kufanele sivele kwingxoxo.

Olu uhlobo lwesiqulatho sesindululo sesiseko sengxoxo seso sisoloko sisetyenziswa ngabantu bezopolitiko nangamagosa karhulumente, ezinkundleni zamatyala, kumashishini nakwiintengiso zoshishino. Zonke izindululo zesiseko zisebenzisa iingcinga ebezisoloko zihleli kakade ezingqondweni zabantu abaphulaphuleyo njengondoqo ongathandabuzekiyo wesindululo sesiseko.

Iziqulatho zesindululo sesiseko zixhomekeke kumfuziselo esithe isiqulatho somyalezo sanxulumana nawo nakoko bakholelwa ukuba ngumfuziselo owamkelekileyo wengcinga yengqiqo nengqondo. Ngamanye amazwi isiqulatho sesindululo sesiseko sengxoxo siqinisekile kuba sicingelwa ukuba sesengqiqo. Amandla esiqulatho sesindululo sesiseko awaxhomekeki ekubeni nakho ukuba novakalelo, koko amandla aso axhomekeka ekuncineni impendulo yengqiqo neyengqondo kwisiqukkumbelo salowo ululukuhlayo.

Yintoni Isiqinisekiso

Isiqinisekiso siguquka ukusuka kwimeko ethile ukuya kwenye imeko. Yiyo ke nale nto siguquguquka ukusuka kumntu othile ukuya komnye umntu, ngokunjalo ukusuka kwiqela elithile ukuya kwelinye iqela. Isiqinisekiso sibandakanya ubungqina obaneleyo obunokunxulunyaniswa ngokuqiqwa ukukhokelela abaphulaphuli bathathe icebiso lomlukuhli okanye bakholelwe kuloo nto ayithethayo. Izihloko zengxoxo nokubhidana ngengqondo, ngamanye amaxesha isihloko ingayinto engumzekelo abanokuthi abaphulaphuli bayinakane njengoko izinto bezidla ngokwenziwa.

Isiqinisekiso ke sineemeko ezimbini, ingqiqo nobungqina. Xa umntu omnye kufanele adale ingxoxo engunobangela kwisiphumo, kufuneka kuqinisekiseke ukuba isiphumo sinonobangela othile. Kuyo yonke loo nto apha engxoxweni kuza kubakho ubuchule obungaguquguqukiyo okanye obuninzi obuza kuvela khon'ukuze lowo ulukuhlwayo alukuhleke. Iindlela ezidalwe ngayo ubungqina nokuqiqa azitshintshi. Into etshintshayo ngokubonakalayo kukwanda kolwazi, ziintlobo zobungakanani bobungqina. Enye into ebalulekileyo kukuhonjiswa kobungqina obaneleyo budityaniswe nokuqiqa kwaye ke oko kusikhokelela koko sikubiza ngokuba kukuqiniseka.

INTLOBO ZOBUNGQINA

Ubungqina Obunomdlalo

lintsomi / Amabali

Ngeminyaka yakudala abantu babenomtsalane kumabali, kwiintsomi, kwiinkcazelo nakumculo wembali owawusenziwa wezithethe. Ezinye iintlobo zembali zisavela ezinje ngemidlalo yeqonga, imibongo, amabali ngoku sekukho namabalana. Ubugcisa beekhompyutha bubandakanya neenkqubo zonomathotholo, amabali koomabonakude, iingxelo ezithile ezazenzeke ngaphambili, iindaba, imidlalo, imidlalo yokuphumelela imali enje ngeLotto nezinye izinto esithi sizibone kumabonakude ezifundisayo ezazingekho ngaphambili. Xa sinokuthi sijonge kwiintetho zangaphambili nezangoku ngokungathandabuzekiyo singafumana ubungqina obukhulu bovakalelo nobunomdlalo. Umlukuhli ubonakalisa imeko enomdlalo kubaphulaphuli kwaye ameme abaphulaphuli ukuba basebenzise iimbono zabo ukuthatha inxaxheba ukwenzela ukuba babe ngabadlali nabo. Olu hlobo lobungqina lukhuthaza abalukuhlwa ukubai bayibone ukuba isiqiniseko somlukuhli ngenene siyenzeka.

Iintlobo ezininzi zobungqina zizibandakanye nobu buchule bomdlalo. Indlela elula yokusebenzisa ubungqina obunomdlalo kuxa umntu ebalisa okanye enze ibali. Abashumayeli abaninzi, izithethi nabantu bezopolitiko basoloko bethanda ukubalisa amabali. Ngalo lonke ixesha ukubalisa ibali kusoloko kubaloba abaphulaphuli ukuba bamamele kwaye ubazobele isihloko sakho ngokwenza ibali. Benza ubaliso ngohlobo lesiphiwo abanaso sokuloba abaphulaphuli. Esi siphwiwo sigxinisisiwe nobunye ubungqina, namanye amabali singasebenza ukusigcina sinomdla.

Ingxelo / Ubungqina

Apha umlukuhli angafunda ubungqina abubonayo abufundele phezulu athethe ngamava akhe entweni. Ukuba umba ungokunqaba komsebenzi, abalukuhlwa baza kulukuhleka ukuba umlukuhli ngumntu ongasebenziyo okanye onamava okunqatyelwa ngumsebenzi. Ubungqina obubonwa ngamehlo busoloko bungathembakalanga kwaye bungalunganga nangona bunamandla. Amangqina asoloko ebona kwaye esiva oko afuna ukukubona okanye ukukuva kwaye anike ubungqina ngokucacileyo obusetyenziselwa ukulukuhla thina.

Imbali Emfutshane Enoburharha

La ngamabalana aveza umxholo ngokukhawuleza, mhlawumbi ngesivakalisi esinye okanye ezibini. Zisoloko zingaqheleki kwaye zithathwa njengento engekaqinisekiswa, ke ngoko ziyahluka kubungqina benene. Zona zisoloko zithathwa njengokuba ziyinyani azifani nobungqina.

Ukuthatha Inxaxheba Nokubonakalisa

Kwintetho egxeka ukutshaya, abantu abatshayayo bangathatha inxaxheba. Bangakhuphela ngaphandle uthuli lwecuba kwilaphu elimhlophe ukubonakalisa amabala amdaka eshiyekayo enikhotini. Oku ke kungabonakaliswa ngabalukuhli njengobungqina bomdlalwana othile lowo sele uchaziwe. Abalukuhli bangasebenzisa nezinto ezibonakalayo ezinceda ekufundiseni ukubonakalisa ingxaki nesisombululo sayo.

Ubungqina Obunengqondo

Ngamanye amaxesha ubungqina buyavela kwiinkqubo zethu zokuqiqa ngendlela engeyiyo enomdlalo, kodwa ngendlela ethile enengqondo. Izinto ezikhutshwa kumaphepha-ndaba zisoloko zibonakalisa ubungqina obunomtsalane kwiinkqubo ezisezingqondweni zabafundi bawo. Esona sindululo sesiseko singundoqo esihleli ezingqondweni zethu ziindleko ngokuphikisana nenzuzo. Nayiphi na into enenzuzo inaso isizathu sendleko.

Iindidi Zengqiqo

Apha kuvezwa inqanaba lesibini kwinkqubo yolukuhlo olusezingqondweni. Ukunxulumanisa amasuntswana obungqina ngokuqiqa. Sikholelwa kwaye sisebenza ngento esiyibonayo ukuba yingxoxo esezingqondweni esiyixelelwa ngabalukuhli. Kubalulekile ke ukuba sazi izinto ezizezengqondo abathi abantu bazithande ezithi zisetyenziswe ngabalukuhli mihla le.

Inggqiqo Kanobangela Ukuya Kwisiphumo

Abalukuhli bayiveza le ngqiqo ukuveza izehlo, intsingiselo okanye into eyenzekileyo ethe yangunobangela wesiphumo esithile. Basixelesa oko xa unobangela ekhona, kwaye

singalindele iziphumo ezithile ezinokulandela. Ukuba iziphumo zibi kwaye sifuna ukwenza into ngazo sizama ukumsusa unobangela.

Iingqiqo Yesiphumo Ukuya Kunobangela

Umlukuhli apha ucaphula iziphumo ezaziwayo azame ukusebenza ngazo emva konobangela.

Iingqiqo Ngokweempawu

Abalukuhli baveza iimpawu ezininzi baze bazame ukuqukumbela into ethile ngokusukela kuzo.

Iingqiqo Yezicwangciso Ukuya Ekusebenziseni

Abalukuhli ngamanye amaxesha baveza into ekuthiwa luluhlu oluthile lwezicwangciso zengqiqo ukuthengisa into ethile okanye ukuvotela umntu othile othe wazigqatsa okanye ukuxhasa unobangela. Ke ngoku baveza le nto bayithengisayo, okanye lowo uzigqatsileyo njengomntu okanye into ethe yaba nazo ezi zicwangciso zikolu luhlu, ukwenzela ukuba avotelwe okanye ukuba yinto ithengwe.

Iingqiqo Ngokufanisa

Umlukuhli ufanisa umzekelo othile ngenye imeko eveza izinto ezifanayo nezizathu zokuqukumbela, atsho naxa umzekelo ungafani nemeko leyo kuthethwa ngayo ngelo xesha. Kuye kufaniswe into eyeleleneyo ukubonakalisa into engasondelanga kwaphela kuleyo ifaniswa nayo.

Iingqiqo Ngokusebenzisa Imithetho Eqhelekileyo

Le ngqiqo ibizwa ngokuba yingqiqo ukusuka kwizinto nje jikelele ukuya kweyona nto ingundoqo. Ingxaki yolu didi lwengqiqo kukuba abaphulaphuli baziva bengenamandla kwizinto nje jikelele, ngoku baphelelwe ngumdlala bade bangahoyi nakule into ingundoqo eza nombamba ekuza kuthethwa ngawo.

Inggqiqo Yangaphakathi

Olu hlobo lwengqiqo luzisa undoqo kuqala ngaphambili phambi kokuba luveze **izinto** jikelele njengomqumbelo.

Uvavanyo Lwengqiqo Nobungqina

Ukusebenzisa ingqokelela yamanani ento ethile

Olunye lohlobo lolukuhlo olunengqondo kukusetyenziswa kwengqokelela yamanani. Le ntetho iyakholeleka ngaphandle kwemibuzo emininzi, kodwa ke imibuzo iye ivele xa ubungqina bengqokelela yamanani buye benziwa. Umbuzo odla ngokuba ngowokuqala ngowokuba 'Ingaba isampuli leyo kuza kusetyenziswa kuyo ingqokelela yamanani ifanelekile na?'

Kufuneka sazi ukuba isampuli sisinikezelo esithembekileyo esiyinyani.

Enye indlela yokungasebenzisi kakuhle ubungqina bengqokelela yamanani busebenzisa umzekelo omnye njengowayo yonke imizekelo.

Enye indlela yokungasebenzisi kakuhle ingqokelela yamanani yisampuli yokuqala ugwebe.

Ukusetyenziswa Kwengxelo

Le yeminye yemibuzo umntu ekufanele ayifake engqondweni xa lowo ungqonayo esetyenziswa ekumlukuhleni.

1. Ingaba lo mntu unikela obu bungqina uselungelweni loko na, ukuba kunjalo uthembakele na?
2. Ingaba usondele kakhulu na ukuba angqinelwe ngobungqina obo aza kubuvavanywa?
3. Kungenzeka na ukuba kanti lo mntu unikezela obu bungqinai uqala agwebe ngesizathu esithile, ukuba kunjalo ingaba oko ukwenza ngokuvumayo okanye ngokuphikisayo?

Ukusebenzisa Ufaniso

Ukungasebenzisi kakuhle ufaniso kuxhaphake ekwaziseni imveliso ethile. Zikhona ke nezifaniso eziyimposiso, kanti nokufanisa ngokuzekelisayo.

Iimpazamo Eziquhelekileyo Ezisetyenziswa Kulukuhlo

Iimpazamo, ziingxoxo ezikholelekayo okanye izindululo zesiseko sengxoxo ezibhekiselele kwingqiqo enganyanisekanga.

Ipost Hoc Ergo Propter Hoc

Iqheleke kusithiwa yimpazamo yepost hoc, yona iguqula ku emva kwale ngoko ngenxa yale. Njengoko ke uguqulo lusitsho, kuba isehlo esinye silandela esinye, esi sokuqala sicingeleke ukuba ngunobangela wesi sesibini.

I Ad Hominem

Eli gama yinguqulelo yesilatini ethi '*ngokuchasene nomntu*' kuthetha ukuthi naluphi na uhlaselo oluchasene nomntu endaweni yengxoxo yakhe. Le mpazamo isetyenziswa kulukuhlo lwenzululwazi ngeengcinga ngamaxesha amaninzi apho inkokheli ethile ihlasela enye. Xa uhlaselo lusenziwa emntwini endaweni yokwenziwa kwimiba ahleli kuyo, kufuneka uyazi ukuba le mpazamo iyasebenza.

I Ad Populum

Le impazamo ilulukuhlo oluthembela kuyo nantoni na ethe yaduma ngelo xesha. Ukuba umntu uthe wenza into nomnye uza kuyenza. Ulukuhlo lwenkitha luye lwenzeke, ekwaziseni kwinkcubeko ethile.

Umphakathi Ongabelwanga

Le mpazamo yenzeka kwinto ekuthiwa kukuba netyala ngenxa yokubandakanyeka, apho umlukuhli axoxa athi kuba umntu, iqela okanye uphando-lwazi ngobunzulu bezinto lusahlulelana ngenkangeleko okanye bebalelana nomnye, iye iphinde yahlulelane

nangezinye zonke iinkangeleko okanye izabelo. Le mpazamo icebisa ukuba ukuthenga nokusebenzisa uhlobo oluthile, loo nto iya kukwenza ukuba uthande ukuba nabanye bayithenge ze bayisebenzise nabo.

Ingxoxo Ye-Straw Man

Kule mpazamo abalukuhli baqulunqa into ebuthathaka abayaziyo ukuba bangayoyisa lula. Lo nto bayiveze njengento yelinye icala lengxoxo. Ekugqibeleni baza kuveza phandle oyena ndoqo wobungqina nengqiqo bayoyise loo nto ikhohlisayo ngokusondeleneyo nenkcaso.

Ezinye Iimpazamo Eziquhelekileyo

Ezi ziye zibandakanye ukusebenzisa iinyani eziyinxalenye, ezinje ngokuba uchaze icala elinye leballi ucaphula ngaphandle emxholweni, esebenzisa intlekisa engxoxweni, ukucela uvelwano, ukusebenzisa ukuqal'ugwebe okanye into engaguqukiyo, ukubhenela kumasiko nezithethe, ukuzicelela umbuzo okanye ukuphepha umba, ukusebenzisa ukungaveli nesiphumo kwindawo ezaziwayo, ukusebenzisa umqathango ongeyonyaniso.

Isyllogisms Zengqiqo

Isyllogism Yoxhomekeko

Le isebenzisa umthetho wokuba, 'ukuba ngu - A ngoko ke ngu - B'. Inesindululo sesiseko esingundoqo, nesiingabalulekanga nesiqukumbelo. Isindululo sesiseko esingundoqo sichaza imfuneko okanye unxulumano obelucingelwa ngaphambili ukuba luhlale luhleli ehlabathini. Abaphulaphuli bacingelwa ukuba bamkele ubukho bemfuneko nonxulumano. Lo ngumzekelo wesyllogism yoxhomekeko.

Ukuba uxabise ukusela utywala, ke ngoko awunakuba namali. (isindululo sesiseko esingundoqo).

Uxabise ukusela utywala? (isindululo sesiseko esingabalulekanga)

Lilonke ke awunakuba namali. (isiqukumbelo)

Le ndawo ithi, ukuba uxabise ukusela utywala? kuthiwa sisandulelo.

Le ndawo yona ithi, awunakuba namali, kuthiwa sisiphumo. Ngokuvuma ezi zinto zimbini singabona isiququmbelo esisiso, ukutsho oko umahluko phakathi kwenyani nokulungileyo. Isyllogism ilungile kodwa isindululo sesiseko asiyonyani. Okulungileyo kuxhomekeka kwimithetho jikelele yengqiqo hayi kwinyani yezindululo zesiseko sengxoxo.

Kukho iintlobo ezimbini zokuzoba isiqukumbelo kule syllogism. Okokuqala ungavuma le ndawo ithi 'ukuba' yesindululo esingundoqo uqukumbele ngale ndawo ithi 'ke ngoko' yaye esi sindululo singundoqo. Indlela enxulumeneyo kodwa engalunganga kukukhanyela isindululo uze uqukumbele ngokuthi isiphumo siye sakhanyelwa. Ezinye iisyllogism zoxhomekeko zineli gama lithi 'kuphela' phambi kwesandulelo. Le ndlela yeyokukhanyela isiphumo kwakhona ikhanyela nesandulelo kwisiqukumbelo.

Isyllogism Eyahlukanisayo

Kule syllogism uhlobo lwayo olusisiseko kukuba u - A okanye u - B uyinyani, kwaye ke esi sesona sindululo sesiseko sale syllogism. Isoloko ikhatshwa ke luluhlu lobungqina olucebisa ubukho buka - A okanye u - B okanye ukungabikho kwabo. Obu bugcisa bubonakala busisoyikiso. Ezinye isyllogism zolu hlobo zibuthathaka. limeko ezimbalwa zibonisa ukungathi ngqo nakwiimeko zokuphila nokufa.

Isyllogism Yokuhlela

Yona inento yokwenza neendawo ezithile zento kanti nakwinto leyo iyonke. Zombini izindululo zesiseko esingundoqo neso singabalulekanga zinento yokwenza nokuba lilungu okanye ukungabi lilungu kwihelelo elinye okanye amabini. Isiqukumbelo sinxulumana nala mahlelo ezi zindululo zombini kwinto entsha enokuthi ifunyanwe okanye lubonwa lufundwa, kwiintlobo ezininzi zolukuhlo. Lukwanento ethi xa ulilungu lohlelo oluthile kuyacingeleka ukuba ulilo nelungu lelinye kwakhona uhlelo.

Indlela KaToulmin (1964)

UToulmin (1964) ecatshulwa nguLarson (1995) waqhubela phambili umfuziselo owachonga uhlobo lolukuhlo olunengqondo esithi sijongane nalo kwizehlo zemihla ngemihla. Ngokuka Toulmin, nayiphi na ingxoxo ebhekiselele kwinkqubo yethu yengqiqo

esezingqondweni yahlulwe yaziziseko ezintathu, ezizezi: ubango, iindawo ezaziwa ngento nesiqinisekiso.

Iindawo Ezisisiseko

Ezi ndawo zezi besele zichaziwe zintathu zingentla. Olu hlobo lokususa iingxoxo ezisezingqondweni ukusuka kubango, ukuya kwindawo ezaziwa ngento, ukuya kwisiqinisekiso nokuphunyezwa kwezi ndidi zempendulo zintathu (ukuvuma, ukungavumi, nokungaqiniseki) ngumzekelo wayo nayiphi na ingxoxo esezingqondweni kwizimvo zethu zemihla ngemihla kwiindawo esikuzo.

Iindawo Ezingqinela Ngento Ekho

Indlela emisiweyo kaToulmin (1964) icatshulwa nguLarson (1995) inezinto zodidi lwesibini, umzekelo, ubanga ukutshintshwa yinto ebizwa ngokuba sisichazi. Ngamaxesha amaninzi kulindeleke ukuba ukuvumela kuchaza okanye kucutha ubango. Ungamcela umluku hli ukuba achaze ubango ngokukhomba phandle ucutho okanye umda onganeno apho ubango lungangeni khona.

Enye indlela kaToulmin engeneno kunezinye kukugcina imeko yesiqinisekiso isemthethweni. Kwaye kuchazwe ukuba kuphela xa kukho isizathu ukuze kukholelwe oko.

Ngokubandakanywa nesichazi, ukugcina kuvumela ububhetyebhetye kulukuhlo, kuba zombini ezi ndlela zivumela intetho phakathi kwabantu ababini, zombini zivumela umluku hliwa ithuba lokuphikisa okanye avume kwinto ethile kodwa hayi kuyo yonke into ibithethwa yolukuhlo

Umluku hliwa ufuna ukuba azi ngeengxaki ezimbini ezinxulumene nokuchaza okanye ukugcina. Enye yazo kukungabikho kwazo, okunokuvalela abantu ekwenzeni isenzo okanye inkolelo ethile. Enye kukuchaza okungacacanga okubangela ukuba abaluku hli bajubalaze ngaphandle kwako nakuphi na ukuzibophelela kwimveliso ethile, isenzo, umntu okanye uluvo oluthile.

Indlela yokugqibela emisiweyo kaToulmin (1964) ukuveza ubuchule bengxoxo, yinkxaso okanye ukulandelwa kwesiqinisekiso. Abalukuhli abaninzi benza amabango abanokuthi abalukuhlwa baphendule kuwo ngokuthi:

1. Bamkele ngaphandle kokubuza imibuzo
2. Bangazamkeli kwaphela
3. Ngokubuza ubungqina

Abalukuhli ke ngoku baza kubonisa iindawo ezaziwa ngento, ezinokuthi kwakhona zibe nakho ukwamkeleka, ukungamkeleki, okanye zingabuzwa. Ukuba umlukuhlwa uyaqhubeka ukubuza/ukucela kwakhona, umlukuhli ubonisa isiqinisekiso okanye isizathu sokuqhakamshelanisa ubungqina nesicelo. Ngokunikezelwa ixesha elaneleyo iindawo ezintathu zinokungena kwisicelo solukuhlo: ezo kukuchaza, ukugcina nenkxaso. Okokugqibela umsebenzi wabalukuhlwa kukuqhaqha ulukuhlo, besazi ukuba kunini na kwaye kufanele ukuba balukuhlwe na abantu.

ISAPHLUKO 3

INDLELA EKUSETYENZISWE NGAYO ULUKUHLO

IINJONGO

Iinjongo zesi sahluko kukujonga indlela ekusetyenziswe ngayo ulukuhlo. Njengoko kukho iimeko ezininzi ekusetyenziswa kuzo ulukuhlo ngeenjongo zokutshintsha abantu kwimeko abakuyo, khon'ukuze babe kwenye imeko, kwesi sahluko kukhethwe iimeko ezintlanu zemixholo yolukuhlo ezizezi:

- ❖ Ukuba ngumlukuhli
- ❖ Unxibelelwano lwababini kulukuhlo
- ❖ Umsebenzi wezindululo zesiseko zolukuhlo ekuthengiseni
- ❖ Amajelo okusasaza anamhlanje nolukuhlo
- ❖ Ulukuhlo kwezopolitiko

3.1 UKUBA NGUMLUKUHLI

Isishwankathelo Sika – Larson Isahluko Seshumi Elinanye

I Ukwazi Abaphulaphuli Bakho

Ukuba ngumlukuhli

Kulula ukuba umlukuhli abe angabazi abalukuhlwa bakhe kodwa akululanga ukumisa iindlela ezithile anokuthi abazi ngayo.

Eyona ndlela ingundoqo kukuphulaphula abalukuhli xa belukuhla. Kufuneka ubazi abaphulaphuli bakho, ubalolonge, ubaphulaphule uhlalutye loo nto bayithethayo kwaye ujonge ukuba bayithetha njani na.

Idemografiki Nohlalutyo Lwabaphulaphuli

Xa ulukuhlo lubhekiselele kubaphulaphuli abaninzi, abalukuhli banokusebenzisa iidemografiki ukuhlalutya abaphulaphuli babo. Kwiidemografiki abantu benza amaqela ngokobunjani beempawu ezifanayo abanazo, izinto abazithandayo nabangazithandiyo,

iindawo abahlala kuzo nexabiso labo. Isikhokelo esilungileyo kwidemografiki yokudibanisa kukuzibophelela kwabantu abanako kumaphepha-ndaba. Izibophelelo lolunye nje uhlobo lolwazi olunokusetyenziswa ukudibanisa abaphulaphuli ngendlela yedemografiki. Imanyano zasezicaweni namaqela asekuhlaleni zezinye izibophelelo, njengamakhadi akho amatyala. Ubalo lwabantu, isebe lelizwe lelayisenisi zokuqhuba namanye amaziko. Ngamnye umntu kuthi ukhethwe ngokwedemografiki njengomviwa olungileyo kumaqondo athile.

Iimeko Zedemografiki

Inyathelo lokuqala kukujonga ukuba zeziphi na iimeko eziza kuthi zibe yintsingiselo kubaphulaphuli bakho.

1. Kufuneka ujonge inani labo babo ngokobudala.
2. Kufuneka ujonge inzuzo.
3. Kufuneka ujonge isini sabo, ukuba mhlawumbi inento yokwenza na nesini sabaphulaphuli bakho.
4. Kufuneka ujonge inkolo njengoko kukho iinkolo ngeenkolo ezahlukeneyo.
5. Ubungakanani bosapho yenye imeko efuna ukujongwa.
6. Enye imeko ngumbutho wezopolitiko.
7. Kufuneka ujonge ukuba yindawo eluhlobo luni na le uza kuthetha kuyo. Oko kwenzela ukuba uyilungiselele. Ukuba ngabantu abazizifundiswa uze uzilungiselele, ukuba ngabasebenzi nje bangaphandle uzilungiselele izinto ezinokuthi zifuneke.

Iimfuno Zabaphulaphuli

Bonke abaphulaphuli banezicwangciso ezifanayo zamava. Yile nto kwinkqubo yohlalutyo lwabaphulaphuli kunokuzanywa kuboniswe awona mava angundoqo abhekiselele kwisihloko okanye kwisiphumo. UTony Schwartz (1973) ecatshulwa nguLarson (1995), kwincwadi yakhe ethi “ The responsive Chord”, uthanda imiyalezo eyenzelwe ixesha nendawo, ngexesha nakwindawo apho iza kumanyelwa khona. USchwartz (1973) le nto uyibiza ngokuba yindlela yokuziqhelanisa nokusebenza kulukuhlo.

II lintlobo Zokulungiselela

Ukulungiselela Ngokwesihloko

Ubume besihloko bululutho kakhulu xa umyalezo ofuna ukuwuhambisa uquka izihloko, okanye imiba emininzi. Ubume besihloko yindlela elungileyo yokuzikhethela xa unikezela izizathu ezithile kwisenzo ebekucetyiswene ngaso.

Ukulungiselela Ngokwesithuba

Ubume besithuba lukhetho olulungileyo xa ufuna ukuthelekisa isihloko kumfanekiso omkhulu. Uluvo lwesithuba ludibana nokulinganiswa kobungakanani besindululo.

Ukulungiselela Ngokoluhlu Lokulandelelana

Ngamanye amaxesha unxibelelwano lolukuhlo luvakala kubaphulaphuli ngokuthi ubathathe ubase kwimiba yamabali alandelelanayo.

Ukulungiselela Ngokwemicimbi Yezinto Ezininzi

Ubume bokulungiselela ngokwemicimbi yezinto ezininzi ngamaxesha amaninzi bubonakala kwiimeko apho utshintsho lwenkqubo engundoqo luye lube sisigqibo.

Luye lufuneke utshintsho. Kwindlela yemicimbi yezinto ezininzi, amacala amabini axoxa umba othile. Elinye icala lifuna utshintsho elinye lithanda imeko yelo xesha. Kwinkqubo ezivumelelekileyo umntu ubonakala engenatyala, kuhlaleke kuyiloo meko yelo xesha ngaphandle kokuba inkqubo ingabonakalisa ukuba unetyala ngenxa yokungaqiniseki, loo nto yenze utshintsho. Kuthiwa imfanelo yokuqinisekisa ixhomekeka kwinkqubo. Xa umntu anokudibana nolukuhlo olubandakanya utshintsho lwenkqubo, kufuneka azibuze umbuzo wokuba ngubani na onemfanelo yokuqinisekisa kuloo ndawo kusukube kukuyo. Icala elinemfanelo yokuqinisekisa kufuneka libonakalise ukudana okubalulekileyo yimeko yelo xesha, ngamaxesha amaninzi iba ziingxaki abazibonileyo ngelo xesha izinto ezinje ngokunqaba kwemisebenzi njalo–njalo. Kodwa kufuneka baze nezinto ezibalulekileyo nezingundoqo.

Kufuneka kuvezwe izicwangciso zokusebenza.

Olu hlelo lwemfuno yokuhlangabezana nezicwangciso lubandakanya ukubonisa ukuba isicwangciso ebekucetyisenwe ngaso singenziwa, singanakho ukuyenza ingeniso, kwaye ukongeza oko, akusay kudala ngxaki eziza kuba ngakumbi kunemeko ebekuyiyo. Lo inathe ngamanye amaxesha ubizwa ngokuba kukulinganiswa koncedo okanye ukulinganiswa koko kungelulo uncedo. Nangaliphi na ixesha umntu athe walixhoba lolukuhlo olubhekiselele kutshintsho lwenkqubo, kufuneka uveze icala elicebisayo necala elihambisana nemeko ekuhleli kuyiyo, okanye imeko yelo xesha.

Ukulungiselela Ngokweziganeko Ezikhuthaziweyo

Ingcali zonxibelelwano ezazingabafundi uAlan Monroe, Douglas Ehninger noBruce Gronbeck (1982) becatshulwa nguLarson (1995) bathi olu hlobo lokulungiselela luyafana nolo bekuke kwathethwa ngalo ngaphambili, uhlobo lokulungiselela ngokwemicimbi yezinto ezininzi. Le ndlela yokulungiselela ibandakanya amanqanaba amahlanu athi asetyenziswe ngumlukuhli ukwenza abalukuhlwa bawuthathele ingqalelo umyalezo lowo awunikezayo, bazive befuna ukulilandela icebiso lakhe kwaye basebenze ngalo.

Inqanaba lokuqala leziganeko ezikhuthaziweyo linqanaba lokunyamekela, elijolise ekubambeni ukunyamekela kwabaphulaphuli. Zininzi iindlela zokwenza oku. Ungawuqala umyalezo wakho ngengqokelela yamanani eyothusayo. Kanti ungathetha nento ehlekisayo okanye imbali emfutshane enoburharha. Enye indlela kukwenza isibhengezo isibalulekileyo kwimizuzu embalwa yokuqala yokwenza umyalezo wakho. Omnye umntu angenza intsomi ukubamba ukunyamekela kwabaphulaphuli. Omnye umntu angasebenzisa izinto ezibonakalayo ezinceda ekufundiseni abantu.

Inqanaba lesibini linqanaba lemfuno apho umlukuhli azama ukuqinisekisa abaphulaphuli ukuba bayaphulukana nento ethile okanye baza kuphulukana nento ethile, okanye banakho ukufumana inzuzo ngento ethile kodwa abayifumani.

Inqanaba lesithathu nelesine linqanaba lokucingela nelokwaneliseka. Inqanaba lokucingela kulapho umlukuhli anika imizekelo, ingxelo okanye ezinye iindlela zobungqina ukucenga abaphulaphuli ukuba babe nomfanekiso wale nto balukuhlelwa yona ukuba iza kubabhekisa phi na ukusukela ngeli thuba. Inqanaba lokwaneliseka lona kulapho

umlukuhli athi anikezele indlela yokwanelisa imfuno eqinisekileyo ukuphepha iziphumo ezingaqinisekanga. Inqanaba lokugqibela kulapho umlukuhli afuna ukunikezela inqanaba lokwenza elicacileyo, nelilelona-lona, neliqondakalayo.

Umfuziselo onxulumene nokwenza isicelo solukuhlo yindlela ye AIDA. Inqanaba lokuqala kule ndlela, njengakulaa ndlela yokuqala kukubamba ukunyamekela kwabaphulaphuli usebenzise naluphi na uhlobo kwezi ntlobo besele zichazwe ngaphambili. Inqanaba lesibini kulapho injongo yomlukuhli iphakamisa umdla wabaphulaphuli ngokunxulumene nesihloko eso aza kuthetha ngaso. Xa la manqanaba mabini angentla efezekisiwe, umsebenzi olandelayo kukwenza umnqweno wabaphulaphuli. Umnqweno wabantu kukuzuza okanye ukuthenjiswa. Ingcali uProfesa Hugh Rank (1982) icatshulwa nguLarson (1995) wanikezela indlela ecacileyo nelula enamacala amane yokwenza umnqweno. Ezi ndidi zine zobuchule bokusebenzisa umnqweno zezi, ukugcina ukhuseleko olulungileyo, ukwahlukana nesiqabu esinokuba sibi, ukufumana inzuzo elungileyo nokuphepha ukhuseleko olungalunganga.

Okokuqala abalukuhli bangabathembisa abaphulaphuli ngokhuseleko lokuba icebiso labo lingabavumeli abaphulaphuli bagcine oko kulungileyo sele benako, kodwa basenokuba sengozini yokuphulukana noko bebenako. Obesibini ubuchule bunxulumene nezimvo ezimbi okanye ezingonwabisiyo. Abalukuhli abasebenzisa obu buchule bathembisa ukuba xa abaphulaphuli benokulandela icebiso labo umntu angohlukana nobubi okanye bafumane amava okufumana isiqabu sobubi.

Le ngcali uRank ezi ndlela zombini uzibiza ngokuba zizicelo zokhuseleko nezeseiqabu. Inqanaba lokugqibela kule ndlela ye-AIDA kukubonisa abaphulaphuli ngesenzo esicacileyo nesisebenzayo.

III lintlobo Zesiqiniseko

Ubungqina Ngengqokelela Yamanani Ento Ethile

Xa umntu egqibe ukuba uza kusebenzisa olu hlobo lwesiqinisekiso kufuneka abenze abalukuhlwa bacacelwe, kwaye abanike injongo ekhangelekayo yamanani lawo aza kuwasebenzisa.

Imbali Emfutshane Enoburharha

Olu uhlobo lwenza imizekelo yomlukungqili ibe yinto eza nokuphila yenze ukuba kube lula ukuyikhumbula nokuyinxulumanisa nento efumanekayo.

Ubungqina Obubonakalayo

Kubalulekile ukububona okanye ube namava obungqina. Yiyo le nto izinto ezibonakalayo ezinceda ekufundiseni zilukuhla ngeyona ndlela egqibeleleyo.

Ukutholekisa Umahluko

Bubulumko ukuba umlukungqili anike abantu into apho aza kuthi abonise utholekiso kuloo nto athetha ngayo. Utholekiso lunganceda abaphulaphuli babone umahluko phakathi kwamacala amabini omba okanye iimeko ezimbini ezahlukeneyo.

limfaniso

limfaniso kufuneka zikhethwe ngokucoselela okukhulu. Noxa kubonakala kululutho ukuzisebenzisa kodwa ukusebenzisa zona kunongcipheko ngokukodwa ezo zizekelisayo kuba zingajikela umlukungqili.

IV Ukwakha Ukukholelwa Kwakho

Intembeko

Abantu bayathenjwa ngezizathu ezininzi ezahlukeneyo. Bathenjwa ngenxa yokuba babethembekile ngaphambili, kuba benze unxulumano lwabo bejongene ngqo nabanye emehlweni, kuba benamazwi azolileyo nezinye izinto ezinokubangela ukuba umntu athembeke. Abantu bezopolitiko baxelela abavoti ukuba babavotele kuba bebenyanisekile kwiimpembelelo zokuthembisa zangaphambili. Abalukungqili bayazama nokwenza ngathi bathembekile. Bajonga abalukuhlwa ngokucoselela nangokuthe ngqo. Bazama ukuvakala njengabantu abanyanisekileyo.

Ingxelo Yobuchule

Ukuze umntu abonwe ukuba uyingcaphephe egqibeleleyo kumsebenzi othile, ngamaxesha amaninzi kujongwa imisebenzi yakhe yangaphambili ebe nempumelelo, kuloo msebenzi ayingcali kuwo. Nokuba mhlawumbi akubanga kho ngxelo yobuchule eze ngqo kwisihloko esithile, inokubonelelwa ngokujongwa kwiingcali ezaziwayo ezinxulumene nalo nto eza kunikezelwa.

Intshukumo

Ngamanye amaxesha inxulunyaniswa nento ebonakala ngaphandle, yeyona nto itsala umdla wabantu ukuba baqwalasele ngokungcono. Izithethi ezinentshukumo zibonakala zithethela phezulu ithuba elininzi zisebenzisa ingqondo kwaye zinesimilo seqonga. Nabani na angawubonisa umfanekiso wentshukumo ngeendlela ezininzi ezahlukeneyo. Enye yazo kukuthetha ngegunya, usebenzisa ilizwi lakho liphuhle ngokufanelekileyo nangokuvakalayo kwaye ukhethe amagama abonakalisa ukuqiniseka.

Isimo nenkangeleko zibonisa intshukumo, nanjengokuba ukuthetha ngezandla nangentloko nako kusenza, imbonakalo yobuso nokujonga abantu nayo ibalulekile.

V Ukuwenzela Isimbo Umyalezo Wakho

Intetho ezinesimbo nokuthetha ulwimi zenza umdla kulukuhlo kuneentetho ezimfiliba.

Ukuguquguquka Ekuzikhetheleni Amagama

Umlukuhli angaphinda ayibhale intetho yakhe ngokusebenzisa ukuguquguquka kwamagama ukwenzela ukuba ibe nomdla, iqaqambe, ibukeke, ibe nje ngomdlalo ovusa umxhelo ngeyona ndlela, iphinde kwayona ihlekise kakhulu kubaphulaphuli.

Izafobe

Umlukuhli kufuneka andise isimbo sakhe ngokusebenzisa izafobe ezifanelekileyo. Ukusebenzisa izikweko nezifaniso kwenza ukuba abaphulaphuli bayiqonde le nto kuthethwa ngayo.

Ukucaca

Kufuneka umlukuhli asebenzise amagama acacileyo ukutsala umdla wabaphulaphuli.

Ubufutshane

Umlukuhli kufuneka azame ukuwaqoqosha amagama akhe kangangoko anakho. Makayijonge intetho yakhe ayiqoqoshe ngokungathi uyalihlawulela igama ngalinye abone ukuba ebenokhulawula malini na ngamagama amaninzi xa ewathelekisa namancinci. Lilonke kufuneka umlukuhlwa azame ukuyenza mfutshane intetho yakhe, kodwa ivakale.

Ulwakhiwo Olunxuseneyo

Ulwakhiwo olunxuseneyo lubandakanya ukusebenzisa izakhiwo zezivakalisi ezifanayo.

Ukusetyenziswa Kwezikweko Okanye Izifanekisozwi

Ukusetyenziswa kwezikweko okanye izifanekisozwi kwenza umtsalane kwizimvo namava abaphulaphuli. Umlukuhli akanakho ukuzibonakalisa ezi zimvo zilandelayo kubaphulaphuli, ukujoja, isongo, ukuphatha okanye isandi sento, endaweni yoko umlukuhli angasebenzisa amagama avelisa iinkumbulo ezibonisa oko yena athetha ngako. Indlela elungileyo yokwenza oku kukuthatha loo nto uza kuthetha ngayo uzame ukuwuveza kwakhona umtsalane ngokwezimvo ezahlukeneyo.

Uburharha

Indlela esebenzayo yokusebenzisa uburharha kulukuhlo ngokucacileyo, kukusebenzisa uhlobo olunesimbo esithile. Abantu abasoloko besenza intetho phakathi kwabantu basoloko benazo izinto zokuhlekisa ukulungiselela ukuhombisa iintetho zabo.

VI Ukuhambisa Umyalezo

Umlukuhli

Umlukuhli xa eza kuhambisa umyalezo kufuneka aqaphele ezi zinto zilandelayo:

- Indlela yokuma
- Ukungqamana nabantu ngamehlo abajonge
- Intshukumo yomzimba nokusebenzisa izandla nentloko xa ethetha
- Ukucacisa nohlobo lelizwi ekufuneka alusebenzise

Indlela

Kurhwebo lwezopolitiko lowo ubandakanyekayo imali yakhe ubukhulu becala uyibeka kumaphepha axhonywayo ezaziso ukwenzela ukuba abantu babone. Nomabona—kude uyakwenza oku xa kufunwa ukulukuhlwa abantu malunga nemveliso yento ethile. Nonomathotholo uyasetyenziswa ukuhambisa intetho ezithile. Intetho esetyenziswa ngumntu ongaphumeleliyo ukufumana into ayifunayo kuthiwa yiyona ingundoqo.

Kufuneka umlukuhli aqale adwelise zonke iindlela ezilulutho ezinokusetyenziswa ukuhambisa umyalezo.

Abaphulaphuli

Ngamanye amaxesha abalukuhli bayakukhuthaza ukuthatha inxaxheba kwabaphulaphuli, nto leyo enokwandisa amandla nemisebenzi yabo.

VII Ubuchule Obuqhelekileyo Kulukuhlo

Abalukuhli basebenzisa iindidi ngeendidi zobuchule xa beza kuhambisa umyalezo, ezo ndidi zezi:

Ubuchule Bokuthi Ewe—Ewe

Ubuchule obuqhele ukusetyenziswa kwiindawo zokuthengisa nakwezinye izicelo zolukuhlo lubizwa ngokuba bubuchule bokuthi ewe—ewe. Eyona njongo kukuba umntu okanye abantu ababandakanyeka kweso sicelo okanye kwezo zicelo baphendule ngokuthi “ewe” oko kude kube sekupheleni. Umlukuhlwa sele evumile kwizinto ezininzi zeso sicelo, yena njengokuba ebefuna ukuthi “ewe” kwisicelo esingundoqo nakweso sisesokugqibela. Obo ke bubuchule obuthi benziwe ngabalukuhli kuba umlukuhlwa uphetha evume yonke into.

Sukubuza ukuba “ukuba”? , buza ukuba eyiphi?

Obu buchule busetyenziswa xa umlukuhli efuna umntu akhethe phakathi kwezinto ezininzi. Obu buchule buyasetyenziswa kwiindawo zokuthengisa iimpahla, mhlawumbi umthengisi abuze ukuba yeyiphi na ilokhwe oyithanda kakhulu, yemhlophe na okanye yemnyama. Obu bugcisa bunakho ukunyanzelisa okuthile obukwenzayo, xa abalukuhlwa, ukutsho oko abavoti, abathengi nabanye beneenkani bezama ukubhebhetha isigqibo.

Ukuphendula Umbuzo Ngomnye Umbuzo

Obu bugcisa bokuphendula umbuzo ngomnye umbuzo bululutho kakhulu kuba bubabhekelisela kude abanye abantu lukunike ixesha lokucinga.

Ukufumana Inxalenye Yokuzibophelela

Umzekelo wobu bugcisa kuxa abefundisi bathi bacele abantu ezinkonzweni ukuba bathobe iintloko zabo bavale namehlo ukulungiselela ukuba kuza kuthandazwa. Le nto ke yenza ukuba abaphulaphuli bafumane inxalenye yokuzibophelela. Umshumayeli abuze abo bafuna ukuba uThixo angene ezintliziweni zabo, bathi ke abo bafuna oko baphakamise izandla. Okokugqibela kucelwe ukuba abo baphakamise izandla zabo baye ngaphambili baze basindiswe. Abo bantu ke bazibophelele. Ukuthatha isampulu yento ethile luhlobo lwenxalenye yokuzibophelela.

Xa umntu wezopolitiko ekucela ukuba usayine isicelo sakhe, ukubeka igama lakhe kwiphepha lokuvota, loo nto uyenzileyo luhlobo lokuzibophelela kuloo mntu wezopolitiko.

Buza Kakhulu Ukwenzela Ukuba Bathathe Isigqibo Ngento Encinci

Olu hlobo lobuchule lubandakanya ukuqingqa ixabiso okanye iqondo lokuzibophelela ezingqondweni zabantu, elingaphezu koko banomnqweno wokukhulawula okanye ukukwenza. Xa umlukuhli erhoxa, abathengi okanye abavoti bacinga ukuba bafumana isithembiso esisodwa.

Ukuseka

Ukuseka kusebenzisa olunye uluvo lwezimvo ezintlanu ukuvula indlela yokuya kwiinkumbulo zabaphulaphuli. Kufuneka ubophelele ulukuhlo lwakho kolunye uluvo kwezi zimvo zintlanu, uya kufumanisa ukuba abaphulaphuli baya kuwukhumbula umyalezo wakho ngcono kwaye baya kuwukhumbula ixesha elide.

Ukufumana I-lou

Ukwenza obu buchule kuxa umlukuhli ezama ukuba abaphulaphuli bazive bembamba okanye bemtyala into ethile.

3.2 UNXIBELELWANO LWABABINI KULUKUHLO

Isishwankathelo Sika-Reardon (1991) Isahluko Sesixhenxe

Unxibelelwano lwababini kulukuhlo lwenzeka xa abantu ababini okanye abambalwa besebenzisana ngendlela ebandakanya ukuthetha okanye ukuthula, imbuyekezo yengxelo yomntu, ukuthetha into enye, nenjongo yokutshintsha izimilo okanye indlela abanye abantu ebebeziphethe ngayo. Umlukuhli wonxibelelwano lwababini akanakukwazi ngokugqibeleleyo okuza kuqhubeka ngexesha lentsebenziswano. Uphawu lokungabi nokuxelwa kwangaphambili lwenza unxibelelwano lwababini kulukuhlo lucele umngeni.

Olu nxibelelwano luntsonkothile ngenxa yemfuno yalo ezingisileyo yokongamela izenzo zokuthetha nokungathethi zabantu abathatha inxaxheba. Enye into eyenza oku kukuba olu nxibelelwano lusoloko lunabalukuhli ababini ukonyuka. Abantu bakhetha ukunikezela iintetho zabo bakugqiba baphendule imibuzo emva koko. Bacinga ukuba le ndlela ibanika ukhuseleko oluninzi. Ngelishwa, akunakwenzeka ukugcina unxulumano ngeentetho. Kufuneka abantu bafunde imiyalezo ethethwayo, benze kwaye bahambise iimpendulo ezifanelekileyo, umntu ayinze i-ajenda yakhe isebenze, achonge kwaye acacise izigqibo ezamkelekileyo azenzileyo kumlukuhlwa, aphembelele umlukuhlwa ukuba atshintshe.

Ukungqubana Konxulumano

lingcali uFitzpatrick (1988); Miller nabanye (1977); Reardon nabanye (1989) becatshulwa nguReardon (1991) bathi uphando lubeze into yokuba uhlobo lonxulumano yeyona nto efanele ukuba iqwalaselwe ekukhetheni ubuchule bolukuhlo. Iqondo lokuthandana

nakoluphi na unxulumano liyawaphembelela amathuba asebenzisa ubuchule. Xa umazi ngcono umntu, kuba ngcono ukuzilungiselela ukukhetha ubuchule bokumlukuhla obuza kuthi busebenze.

Unxulumano Lwababini

Indlela Yemigaqo

Abantu bathembela kwimigaqo yentsebenziswano ukuba ibancede ukumisa oko bakuthethayo noko bakwenzayo ngexesha lencoko. Indlela abazikhethela ngayo isusela ekuqwalaseleni kwabo imigaqo yangaphakathi neyangaphandle esebenzayo kwimeko ethile. Umcimbi owongamelayo ungemigaqo yangaphakathi (unxulumano), apho abantu basoloko besebenzisa unxulumano lwababini endaweni yonxulumano olungelulo olwababini. UMiller nabanye (1977) becatshulwa nguReardon (1991) babona ukuba le migaqo ithembeke ngokwenzululwazi engqondweni, ngaphezu kwenkcubeko nangokwenzululwazi ngoluntu.

Imigaqo yangaphandle ingabonwa njengenqanaba lokuthelekisa. Xa abantu besandula ukuthandana baba nemigaqo yangaphakathi kunxulumano lwabo. Kwizinto eziqhelekileyo ezinje ngokuba indoda ivulele umfazi ucango lwemoto, apho sibona umgaqo wangaphandle.

Ubugcisa Bonxulumano Lwababini Kulukuhlo

UMarwell noSchmitt (1977) becatshulwa nguReardon (1991) bavela netaksonomi engqalise kubukho bezizathu zokuthobela ezivumayo nezingavumiyo kwinto ebizwa ngokuba kukuziphatha okufanelekileyo okanye ukungaguquguquki.

- Banezicwangciso ezilishumi elinesithandathu (16) zobugcisa bokuzuza ukuthobela. Ezi zicwangciso zinemizekelo kwiimeko zosapho. Kwezi zicwangciso zobugcisa zilishumi elinesithandathu, ezo zisuka kwithoba (9) ukuya kutsho kwishumi elinesithandathu (13) zinomtsalane kukungaguquguquki komfanekiso womntu. Ezinye ezi zisileleyo zona zinomtsalane kwimfuno yomntu kumlukuhli ezo, ke (ngu 1,2,5,7,8,no 9) nezinye (u 3,4,15 no 16) ezamkelekileyo.

Esi sicwangciso sihamba ngolu hlobo:

1. Isithembiso
 2. Intsongelo
 3. Ingxelo yobuchule (evumayo)
 4. Ingxelo yobuchule (elandulayo)
 5. Ukuthanda
 6. Ukuqala unike
 7. Inkuthazo engathandekiyo / echasekileyo
 8. Ityala
 9. Isicelo esilungileyo
 10. Ukuziva unguwe (ngokuvumayo)
 11. Ukuziva unguwe (ngokulandulayo)
 12. Ukuguqula ukuphonononga (ngokuvumayo)
 13. Ukuguqula ukuphonononga (ngokulandulayo)
 14. Ukucingela abanye abantu ungananzi esakho isiqu kuphela
 15. Ukuzingca (okuvumayo)
 16. Ukuzingca (olulandulayo)
- lingcali uMiller nabanye (1977) becatshulwa nguReardon (1991) bawongeza umsebenzi kaMarwell noSchmitt ngokuveza ezinye iintlobo ezintlanu zobugcisa bolawulo ezinokuthi zisetyenziswe kulukuhlo lonxibelelwano lwababini nakolo lungelulo olwababini. Ezi ntlobo zingajongwa njengeenzame ezithi zenziwe ngumntu ukuqinisekisa omnye ngokulahla umgaqo othile.

Ezi ntlobo zobugcisa bolawulo zezi:

- I Umsebenzi wentlawulo
- II Umsebenzi wesohlwayo
- III Ingxelo yobuchule
- IV Ukwenza ukuba zisebenze izibophelelo ezingabhekisi mntwini
- V Ukwenza ukuba zisebenze izibophelelo ezibhekisa emntwini

UWitteman noFitzpatrick (1986) becatshulwa nguReardon (1991) baveza isicwangciso senzuzo sokuthobela intsebenziswano yokuthetha. Ngokwezi ngcali imiyalezo inakho ukucenga ukuthobela ngeendlela ezininzi.

Imiyalezo yomsebenzi igxininisa iziphumo ezivumayo nezilandulayo umntu anokuzilindela ngokuba enomtsalane kwiindlela ezithile zokuziphatha. Imiyalezo yegunya igxininisa iziphumo zokuthobela nokungathobeli. Yomibini, umyalezo womsebenzi nowegunya icenga ukuthobela nokuqwalasela kwizinto ezilindelekileyo okanye kwiziphumo ezinxulumene nendlela yokuziphatha yabantu abathathe inxaxheba.

Ezi ngcali zisebenzise olu hlobo lwesicwangciso ukuphonononga ukuba ukuthobela kwahluka kanjani na apha kwiindidi zonxulumano ezahlukileyo zomtshato.

UFitzpatrick (1986) noogxa bakhe bachonga iindidi ezintathu zonxulumano ezi zezi:

- -Olwezithethe
- -Olwahlulayo
- -Olungaxhomekekiyo

Unxulumano lwezithethe lunamaxabiso angaqhelekanga agxininisa uzinzo oluchasene nokuzenzekela. Lubonisa ukuxhomekeka komnye umntu ngokwengqondo nangokwenkangeleko, ludla ngokungayiphephi ingxabano. Unxulumano olwahlulayo luneembono ezingathethi nto enye ngokubhekiselele kunxulumano, ukuxhomeka komnye umntu, kuyayiphepha ingxabano. Unxulumano olungaxhomekekiyo lunamaxabiso amahle aqhelekileyo onxulumano lokuxhomekeka komnye umntu, luyakuthanda ukubandakanyeka kwingxabano.

UWitterman noFitzpatrick (1986) becatshulwa nguReardon (1991) baphonononga ukuba abantu abatshatileyo babukhetha njani ubugcisa benzuzo yokuthobela kwiintlobo ezahlukeneyo zonxulumano. Bafumanisa ukuba abantu abatshate ngokwezithethe bathanda ukusebenzisa izinto ezilindelekileyo kwiinzame zabo zokuzuza intobelo. Udidi lonxulumano olwahlulayo lubopheleleka kwiinzame ezicacileyo zokunyanzelisa indlela yokuziphatha yabo batshatileyo. Uhlobo olungaxhomekekanga lona lusebenzisa indima enkulu yeendidi zemiyalezo ngokuphikisayo koko kulindelwa ngabaphandi, lubhenela kwizibophelelo nakumaxabiso.

Ukumelana Nokuthobela

Uphando olunxulumene nokwazi ubuchule bokuzikhethela ukumelana nokuthobela, kukuqwalasela iingcaciso zeyona ndlela ilula. Iingcali UHowie – Day (1977), McQuillen noHigginbotham (1986) becatshulwa nguReardon (1991) bafunda ngengcaciso zabantwana ngokumelana nokuthobela. Bafumana omahluko abanentsingiselo ethile bomsebenzi wento yengcaciso njengomsebenzi wobudala, uhlobo lwesicelo, nomcimbi wesini. McLaughlin (1985) ecatshulwa nguReardon (1991) nabanye bayichaza ingcaciso njengendlela apho izehlo ezisilelayo zikwazi ukulungiseka ngentsebenziswano ekuhlaleni. Baphinde bafumanisa ukuba uhlobo lwengcaciso, nokuba luyadambisa (umzekelo: ukuxolela, ukuvumela, nokugwebela) luyaphembelela (umzekelo: ukwala) luphenjelelwa luhlobo lokungcika.

UCody noMcLaughlin (1985) becatshulwa nguReardon (1991) bathi iimpembelelo zongcikivo zikhokelela kwiingcaciso zempembelelo, kanti ungicikivo oludambisayo lukhokelela kwiingcaciso ezidambisayo.

Kukho amanqanaba athile ekufuneka ethathiwe ukwenza ukuba kube lula ukusebenza xa umntu enikwe untsonkotho olubandakanywe ekuzuzeni intobelo.

La manqanaba angakhokela abalukuhli ekuchongeni imiba ekufuneka iqwalaselwe kwinkqubo yonxibelelwano lwababini kulukuhlo.

1. Umlukuhli kufuneka achonge ingqiqo yakhe nomlukuhlwa, oko kukuthi ubango, indawo ezaziwa ngento, inxaso.
2. Makaphulaphule achonge ingqiqo yezinto ezifanayo kananjalo ajonge nomahluko.
3. Makalucuthe uvakalelo lweengxaki ezingenakusonjululwa ngokuqhubela phambili ingxoxo, ebonakalisa ukuvelana kwisenzo sovakalelo somlukuhlwa okanye ngokugxininisa izinto ezifanayo phakathi kweemvakalelo zakhe nezomlukuhlwa, ngokudala isiseko esamkelwe ngumntu wonke.
4. Makabonise ubuthathaka beendlela zobuchule bokuxoxa nokuqiqa ezenza isindululo sitsale umdla kakhulu.
5. Makakhethe ubuchule. Oko kubandakanya
 - (a) Ukuxoxa ngobuthathaka bengqiqo yomlukuhlwa

(b) Ukubonisa ukungafaneleki, ukungangqinelani nokungasebenzi kwendlela yokuziphatha umlukuhlwa ayisebenzisileyo ngelo xesha.

(c) Bonisa ukuba ayahlukanga kanjani na ingqiqo yomlukuhlwa kweyomlukuhli.

(d) Hlangabezana nempikiswano

6. Umlukuhli makambandakanye umlukuhlwa kwisisombululo sengxoxo.
7. Makakhethe isimbo esifanelekileyo kunxulumano nakwiimeko ezahlukeneyo.
8. Makafumane isibophelelo ukwenzela utshintsho okanye ukucingela utshintsho.
9. Makalandele.

Inqanaba lesithandathu lokubandakanya umlukuhlwa kwisisombululo libalulekile.

Inqanaba lesixhenxe lokukhetha isimbo esifanelekileyo nalo libalulekile kulukuhlo olusebenzayo.

Inqanaba lokugqibela lokulandela, lelona lisoloko lilityalwa ngabalukuhli.

3.3 UMSEBENZI WEZINDULULO ZESISEKO ZOLUKUHLO EKUTHENGISENI **Isishwankathelo Sika-Larson (1995) Isahluko Seshumi Elinesine**

Abalukuhli baveza izimilo ezithile ngokubhekiselele kwimveliso leyo bayithengisayo, benza notshintsho kwizinto zethu zexabiso nakwindlela abantu abaphila ngayo ebomini.

Ukuthengisa, Ukunyuswa Kwentengiso Nokubekwa Endaweni

Xa umthengi ethe wahlangabezana noku kungentla ucinga ngezinto ezininzi ezibandakanya ukuthiywa uphawu, igama, ukupakisha nokubeka into endaweni.

Ukuphawula Namagama Ophawu

Iindlela ezimbini ezicacileyo kukuthengisa igama lophawu ngeendlela ezikhumbulekayo kusenzelwa ukugxininisa umahluko kwezinye iimpawu ezikudidi olunye lwemveliso nokwenza uphawu lokupakisha lwahluke kulawo okhuphiswano. Ukuthiywa kophawu igama kungenza umahluko omkhulu ngokwendlela ekubonakala nokuzinzisa ngayo ezingqondweni zabathengi.

Ukupakisha

Ukupakisha kulukuhla kwaye komeleze igama lophawu. Akukhuseli mveliso kuphela kwenza ukuba uphawu lutsale umdla kakhulu kwaye lubonakale lula, kwenza nokuba luthengwe kwaye luboniswe lula.

lilebhile okanye iphetshana elithe nca kwimveliso leyo elibonisa oko kungaphakathi kwimveliso nalo libalulekile.

Indawo Yokuthengisela Nonyuso Lwentengiso

Indawo yokuthengisela ibandakanya iimpawu ezisixelela ukuba uphawu oluthile luyafumaneka kwindawo ethile kwaye kusoloko kupakishwa into eyodwa enxabiso okwexeshana apha phakathi kwindawo yokuthengisela.

Ukonyuswa Kwentengiso

Ukonyuswa kwentengiso okusoloko kufunwa ngabathengi kubandakanya ixabiso lentengiso, umzekelo: mhlawumbi kuthengiswe izinto ezimbini ngexabiso lento enye, ukutsho oko ixabiso kule imeko lehlile. Ngamanye amaxesha iba kukuthotywa kwamaxabiso ngexeshana nje elincinane, mhlawumbi iintsuku ezimbini okanye ezintathu kuthengiswa loo mveliso ngexabiso eliphantsi, ukuphela kwezo ntsuku ixabiso libuyela endaweni yalo. Ngamanye amaxesha kuye kusetyenziswe itikiti okanye iphetshana elinika ilungelo lokufumana into ethile ukwenzela isaphulelo semali kwimveliso ethile kwezo zipakishiweyo. Imirhumo enje ngokulwela, nendlela yokudlala ngemali kurhwebo, ukuboniswa kwezinto izipakishiweyo neepakethi ezinemali eyongezelelweyo ziyabandakanyeka ukulungiselela ukuthiya ezinye ezimbalwa.

Ukubeka Endaweni

Abarhwebi bakholelwa ekubeni uphawu ngalunye kufuneka lube nendawo kwiinkumbulo zabathengi. Abantu bahlala kwilizwe eligcwele ziimveliso neempawu ezikhumbulekayo. Uphando lona lubonakalisa ukuba bakhumbula kuphela inani elingenasiphelo leempawu kudidi ngalunye lwemveliso. Ukuthengisa sisixhobo sorhwebo. Oko kuthetha ukuthi umntu akezi namveliso azame ukuyithengisa, kungenjalo umrhwebi ophumeleleyo uqala

ngeenkumbulo zabathengi azame ukuchonga iimfuno ezingafezekiswanga. Uye ke ngoku azame ukwanelisa loo mfuno ifunekayo. Xa kuthe kwavezwa indawo ethile kwimveliso ethile, ukuthengisa kusetyenziselwa ukulungiselela umthengi ukuba ayilinge kwaye ayithenge. Oku kubonisa umsebenzi osisiseko kubathengi, ngokuthi banyuse inani lemveliso leyo okanye baqondise abathengi ngophawu lwemveliso ngokuthi banxibelelane kwaye baphucule umfanekiso wemveliso leyo, kwaye benze isithembiso esiza kukhokelela ekubeni umthengi athenge.

Iingxaki Zonxibelelwano Olugqithisileyo Eluntwini

URies noTrout (1986) becatshulwa nguLarson (1995) bathi kufuneka kuvezwe inkumbulo eyenziwe lula kakhulu, bathetha ukuthi inkumbulo engalunanzanga kwaphela ulwazi oluveliswayo. Abantu abaninzi bakhetha iimveliso abacinga ukuba zifanelekile kwiimfuno zabo kwaye ke badla ngokuncamathela kwezo mveliso.

Le nto ke ibizwa ngokuba yintembeko yophawu. Ukuze abalukuhli baphumelele kwintetho yokuzikhusela ukwenzela ukufumana abaphulaphuli abanenkumbulo eyenziwe lula, kufuneka bafune into esele isezingqondweni zabaphulaphuli baze baphinde babophelele kwakho iintambo kwimveliso yabo. Ezi ngcali zicebisa eyona ndlela ilungileyo yokusebenzisa umyalezo owenziwe lula kakhulu.

Udubulo Lwemveliso

URies noTrout (1986) becatshulwa nguLarson (1995) baba nento abayibiza ngokuba ludubulo lwemveliso. Iimveliso ezininzi zineziphumo zorhwebo ngenxa yokuthengisa. Ezi ngcali zikubiza oku ngokuba ludubulo lokuthengisa.

Impumelelo Yokubhidisa

Kufuneka abathengi bazame ukuba umntu abe ngowokuqala ukuvelisa loo mveliso ithile ukulungiselela impumelelo yokubhidisa abathengi. Ukuba sendaweni kuye kubaluleke kakhulu, ngokukodwa xa ungafuni ukuba ngowokuqala kurhwebo. Kuthengiso lwexesha langaphambili, oko kukuthi imbali yenzuzo yemveliso yesindululo esisodwa sokuthengisa eyeza noRosser Reeves, nembali yomfanekiso wemveliso eyavela noDavid Ogilvy, becatshulwa nguLarson (1995), olu khuphiswano lwalungasondelanga ngokoyikeka

njengohlobo ebekulilo ngeminyaka yama-1990. Imveliso kufuneka zibe zezizodwa kwindawo yorhwebo.

Ubuchule bokubonga inzuzo yemveliso okanye umfanekiso wemveliso kwintengiso abusabonakali busebenza konke-konke. Into enokuthi yenzeke kukuba kubhekwe phambili ngokuchasene nobunye bobu buchule ngentengiso elinganisayo. Enye indlela enokuthi yenze impumelelo yokubhidisa kwimveliso kukuxelela abathengi ukuba yintoni na eyenza ukuba loo mveliso ibe yeyodwa.

Enye indlela kukuthathwa uncedo lomfanekiso womnye umntu osele ukhona okanye udumo. Le nto ke ibizwa ngokuba lulwandiso lokulandelelana. Ixabiso yenye into enokwenza impumelelo yokubhidisa.

Abathengi banakho kwakhona ukuphumelela ngokubhidisa ngokuthi baphinde babeke uphawu obeluhleli lukhona endaweni. Okokugqibela ukubhidisa kungaphunyelelwa ngokukhetha intetho emfutshane yokwazisa abantu ngemveliso ethile.

Ukuba Sengqondweni Yomthengi: Uphawu Lwentengiso

lidemografiki

lidemografiki zisetyenziswa kwizifundo zamaqela abathengi okanye kwizinto ezitshintshayo ezibandakanya ingeniso yonyaka, umanyano lwezenkolo, ukuzikhethela kwezopolitiko, ubudala, isini, imifuziselo yokuthenga okanye nayo nayiphi na imeko edibene nedemografiki.

Isayikhografiki

Isayikhografiki kukufunda ngendlela abahlala ngayo ebomini abathengi. Isinika okubalulekileyo malunga nendlela abathengi abalichitha ngayo ixesha labo. Izinto ezinje ngokuba yimisebenzi enjani na abazibandanya kuyo, izintoni izinto abanomdla kuzo, kwaye iimbono zabo zeziphi na kwiimeko ezithi zivele. Kuphando lwesayikhografiki izinto ezisoloko ziqatshelwa, yimisebenzi, umdla, neembono. Imizekelo yemisebenzi, kukusebenza, iziganeko zasekuhlaleni, ukuchitha iholide, intsebenziswano yokuzonwabisa, ubungezelelo, ubulungu kumbutho othile, imisebenzi yasekuhlaleni,

ukuya kuthenga, izehlo zemidlalo. Izinto ezibangela umdla zibandakanya usapho nekhaya, into umntu ayiphumezileyo, uhlaziyeko, ifashoni, ulwazi ngobugcisa jikelele, ukutya nezinto zokusasaza. Iimbono zona zinakho ukujongwa ngezinto zomntu buqu, ezasekuhlaleni kanti nemiba yezopolitiko.

Olunye uhlobo lokuthengisa olusetyenziswa kakhulu lubizwa ngokuba lixabiso nendlela yokuhlala.

Abathengi Abaqhutywa Yimfuno

Aba bathengi babonakala ubuninzi babo ilishumi elinanye ekhulwini (11%) kwaye abathengi abasoloko bejongise kubo kuba banengeniso enobulumko. Kukho iindidi ezimbini zabathengi abaqhutywa yimfuno, ezo ndidi ngabantu abasindayo abanomyinge wesine ekhulwini (4%) nabameli abanomyinge wesixhenxe ekhulwini (7%). Abantu abasindayo banikezela ngeemfuno zemihla ngemihla ezifuneka ebomini. Abameli bona noko bangcono kuba baqwalasela ikakhulu ukhuselo nokhuseleko.

Abathengi Abaqhutywa Zizinto Zangaphandle

Olu uhlobo lwabathengi lwenza amashumi amathandathu anesixhenxe ekhulwini (67%) kwiindawo zorhwebo kwaye ngabona kujoliswe kubo ngabathengisi. Nolu uhlobo lwahlulwe lwazindidi ezintathu:

Abo banezinto ezizezabo, bona banomlinganiselo wamashumi amathathu anesihlanu ekhulwini (35%) kwaye ngabantu abaqhelekileyo kwaye ngabezithethe.

Abalinganisi bona banomlinganiselo weshumi ekhulwini (10%) abasisigxina kwaye ngabantu abazithembileyo.

Okwesithathu ngabafikeleli, abanomlinganiselo wamashumi amabini anesibini ekhulwini (22%). Banomdla ekulawuleni abantu, ekufikeleleni, empumelelweni ekuhlaleni kamnandi nezinye izinto ezinxulumene noko.

Abathengi Abaqhutywa Zizinto Zangaphakathi

Bona babonakalisa into encinane kodwa ecacileyo kurhwebo. Banomlinganiselo wamashumi amabini anesibini ekhulwini (22%).

Bahlulwe baziindidi ezine:-

Abathengi abathi bangabo, bona babonakalisa umlinganiselo wesihlanu ekhulwini (5%) kwaye bangabantu abaphila ngeyabo indlela, kwaye abazifuni izinto ezidibene nezithethe. Okwesibini ngabantu abanamava. Bona banomlinganiselo wesixhenxe ekhulwini (7%), bafuna ukuba namava awohlukahlukeneyo.

Okwesithathu ngabathengi abaneengqondo zasekuhlaleni, bona bafuna intlalo elula kwaye banomqwalasela kwimiba yemo abahlala kuyo.

Okwesine ngabathengi abadibanisayo. Banomlinganiselo wesibini ekhulwini (2%) kwaye baziva belungile ngokweziqo zabo nangokomtyhi ebomini.

lisoshiyografiki

lisoshiyografiki zizifundo ezibuza ukuba abantu aba bahlangabezana phi, njani kwaye kutheni behlangabezana. Into esisiseko eye icingeleke kukuba iintaka zoboya obunye zihlanganisana zodwa, ukutsho oko abantu bakhetha ukuhlala nabantu okanye kufutshane nabantu abababona befana nabo.

Ukuhlelwa kobumelwane ekuhlaleni, Le yindlela yokubonisa iindidi ezingamashumi amane anesine ezahlukeyo zokuhlala. Ziphinda zahlulwe ezi enye nanye.

- (a) Ukwahlulwa korhwebo
- (b) Imifuziselo yokusebenzisa amajelo eendaba

Ukusuka Kuphando Ukuya Kwikopi

lilwimi Zokuthengisa

Ukuthengisa kukuba ngumthengisi oshicilelayo

- (a) Kufuneka umthengi abe nomsebenzi wokulukhula.
- (b) Kufuneka abe lapha phakathi kwinkqubo. Ulwimi ekufuneka elusebenzisile, oluthethayo noluthuleyo kwithengiso lolo luza kujolisa kumthengisi njengomntu ozimeleyo hayi abantu abaninzi.
- (c) U'Toole (1985) weza nento ayibiza ngokuba sisivumelwano sokunqwala. Eli binzana lisondele koko uSwartz wayekubiza ngokuba yintlokoma. Abathengi banakana indawo ethile yeziqu zabo okanye amava abo kumazwi okanye izinto abazibonileyo kwintengiso.
- (d) Abathengisi babonelela ngeenkqubo, umsebenzi wokucholachola nokupapasha iindaba, umboniso—bhanyabhanya obonisa izinto njengoko zinjalo, iindaba, umculo, izehlo zezemidlalo, ubunguzelelo nezinye.
- (e) Abathengisi bayayiboba inyani ngaphandle kokuyaphula. Ezinye izinto ezenza umdla nezilulutho zesi sihloko sokuthengisa okulahlekisayo zifumaneka kumsebenzi owenziwa nguCarl Wrighter noHugh Rank (1982) becatshulwa nguLarson (1995)

Ukusetyenziswa Kolwimi Ekuthengiseni Umfuziselo Kawrighter

Amancedo

Eli gama lithi amancedo ligama elikrelekrele. Libonakala linikezela uncedo okanye unyango.

Ukuthanda

Elinye igama elithanda ukusetyenziswa kwintengiso kukuthanda.

Inyani

Eli gama liyafana neli lithi ukuthanda ngaphandle nje kokuba libonakala lithembisa kakhulu.

Amabango Akhohlisayo Ekuthengiseni

Amabango aneendidi ngeendidi ezahlukeneyo ezizezi:

Ubango Olungekho Mxholweni

Abanye abalukuhli basebenzisa imiyalezo yentengiso besenzela ukuba amabango avakale etsala umdla kodwa ibe ingekho mxholweni xa uyijongisisa ngeliso elibukhali. Indlela esisiseko enempumelelo kukwenza ubango olunyanisekileyo olunento encinci yokwenza nenjongo yemveliso, icebo lokutshintsha, okanye imibono. Ubango olo lwenziwa umdlalo ngendlela apho abantu baza kuqhagamshelanisa ubango nemveliso, umgqatswa okanye intshukumo.

Ubango Lombuzo

Kolu hlobo lobango, ubango lufihlwa ngumbuzo. Umzekelo, "Xa ungenakumthemba uThemba, ngubani onokumthemba?"

Ubango Loncedo

UWrighter uqwalasele uhlobo lobango olubonakala lunikezela uncendo oluthile kwimveliso okanye imbono.

Ubango Olungacacanga

Ubango olungacacanga luyambhidisa umthengi okanye umvoti. Xa abalukuhli benokukubhidisa, uya kulandela icebiso labo ukulungiselela nje ukuba ube kwicala elikhuselekileyo.

Ubango Lweempawu Zobugqi

UWrighter oku ukubiza njengobango olufihlakeleyo kuba kubhekiselele kwiimpawu ezifihlakeleyo okanye iqhinga lokwenza imveliso engcono.

Uvavanyo Luka-Rank Lokukhetha Imizuzwana Engamashumi Amathathu

URank (1982) ecatshulwa nguLarson (1995) uyile iqela lemibuzo engundoqo ekulula ukuyisebenzisa ukwenzela ukubuza ngezicelo zokuthengisa. Uqale ngokuchaza phandle ukuba uthengiso kukudibanisa uqilima lwento etshintshayo. Abathengi bajonga kukhetho

ngendlela elandelelanayo. Wacebisa ngokudwelisa ngendlela elandelelanayo, izithonga okanye izikhuselo zokucingela ezenza ukhetho lwemizuzwana engamashumi amathathu.

Uphinde wacebisa unakano lokuzibandakanya kwabaphulaphuli kukhetho. Zeziphi na iinzuzo ezifunwayo, kwaye zeziphi iinzuzo ezithengiswa luphawu?

Ingaba intengiso yeyenqubo esesikweni?

URank ucebese ngemibuzo emihlanu esisiseko eyahlulayo.

1. Ubuchule bokufumana inyameko
2. Ubuchule bokwakha ukuzithemba
3. Ubuchule bokukhuthaza umnqweno
4. Ubuchule bokugxininisa ungxamiseko
5. Ubuchule bokufuna impendulo

Ukutsala Ukunyamekela

Eyona ndlela ilula yokutsala ukunyamekela kukubeka igama lemveliso ecaleni kumboniso wemveliso leyo.

Ukudala Umdla, Umnqweno, Nesiqinisekiso

Indlela elungileyo yokufumana unyamekelo lwababukeli nokudala umdla, kukubuza umbuzo ongenakho ukuphendulwa ngumfundi okanye ngumbukeli.

Ukufumana Isenzo

Nawuphi na umntu othengisayo uya kukuxelela into enzima neyona isoloko inzima kakhulu ukuba yenzeke, ukuvala intengiso—ngamanye amazwi ukufumana isenzo.

Ezi ngcali zithe kolu phando lwazo zafumana into ekuthiwa lulwimi olunomgaqo. Bafumanise ukuba amashumi amathathu anesibini ekhulwini (32%) lweentengiso abazifundileyo lusebenzisa uhlobo olunye okanye enye indlela yolu lwimi. Ulwimi olunomgaqo lunamahlelo amathathu.

La mahlelo ngala:

1. Igatya elifunekayo elithi lisinike ukulandelelana.
Umzekelo woku kuxa umntu esithi “ Ukuba uyayibona yithathe kwangoko”.
2. Ezinye iilwimi ezinomgaqo omncinci kwaye izezebisayo ukukhuthaza umfundi okanye umbukeli ukuba athenge.
3. Ulwimi olunomgaqo olumemela umfundi okanye umbukeli ukuba athumele iinkcukacha, esebenzisa isampulu yokuzama, okanye ukukhumbula imveliso.

Isini Nobudala Kumfanekiso Wentengiso

Ezi ngcali zaqaphela ukuba isini siyasetyenziswa kwintengiso njengesixhobo sendlela ekucingwa ngayo ukuchaza ukuba umfazi okanye indoda iyintoni na ngokufezekileyo kwiqelana okanye amaqelana kwimisebenzi yobuduna nobukhomokazi. Abafundi abangabafazi bafumana umfanekiso womsebenzi wabafazi njengabasebenzi bekhaya abanoxanduva lokulungiselela izidlo, ukugcina ikhaya, nezinye izinto ezenziwa ngabafazi emakhaya. Kukho incwadi ekuthiwa yi”Cosmopolitan” yona ijonge ubukhulu becala ekufezekisweni kobukhomokazi ngokukodwa ubuhle nokuba umntu ongumfazi ubuphumeza njani ubuhle bakhe. Amadoda nawo anenjongo nenkangeleko yawo, kodwa iimveliso azisebenzisayo ziphucula inkangeleko, (umzekelo iimpahla abazinxibayo), ekubeni okufezekisiweyo kubukhomokazi kuzilahla iimpawu zendalo kwimizimba yabafazi.

Ezi ngcali ziphinde zafumanisa iimpawu zokufezekisiweyo kubukhaya, ukutsho oko, izinto ezinokwenziwa ngumama olungileyo.

Elinye iqelana lorhwebo lwabafazi lubizwa ngokuba bubuhle obufezekisiweyo bebhathi eqamangelayo. Oku kubonisa ukuba oomama mababe kukhuphiswano olumileyo nabanye oomama, ukubonakalisa kubayeni babo okanye kubaqashi babo. Apha umfazi uyinto yokubukwa ngamadoda agwetywe ngabanye abafazi.

I-Cosmopolitan ngumfezekiso woomama ozimeleyo oneentengiso zabafazi abasebenza ezi-ofisini abaneempahla zefashoni okanye iimpahla ezifanelekileyo, oko kwenzelwa ukubonisa umfanekiso wokuzithemba.

Iingcali zifumanise ukuba iimpawu zamadoda akwiintengiso ezibhekiselele koomama, mhlawumbi zikubabukeli okanye ootata namadoda osapho. Ngamaxesha amaninzi

amadoda abonakala njengezilwanyana zesini, abantu abafuna ukuba abafazi babe zizicaka zabo.

Enye indlela yobudoda ingeedidi ezininzi zemisebenzi enzima (hayi imisebenzi elula) yezixhobo ezisetyenziswa kwimisebenzi yamadoda enje ngokuloba iintlanzi neminye imisebenzi. Omnye umfezekiso wobudoda ngulowo wokwenza isigqibo sokuzithemba, sobuchule esizolileyo.

Izicelo Zesini Nokulukuhla Okungaqondakaliyo Ekuthengiseni

Izicelo Ezicacileyo Zesini

Umthengisi usoloko ethembisa ngempumelelo okanye ulwaneliseko lwesini emntwini esebenzisa imveliso leyo. Esi sithembiso sibonakaliswa ngokuthetha (ngamagama okanye izivakalisi) nokungathethi (imifanekiso nezinye izinto ezinokubonakala) entengisweni.

Izicelo Ezingabileyo Kakhulu Zesini

Apha umthengisi ubonakala ethembisa kuphela ukuba imveliso ingakhokelela ekwanelisekeni ngokwesini endaweni yokuthembisa ngenyani impumelelo yesini.

Izicelo Ezingaqondakaliyo

lingcali uPhilips noGoodkin (1983) zathi izicelo ezingaqondakaliyo zinomgangatho ophezulu kakhulu wokuphikisana. Ezininzi aziqinisekisi ngobukho bazo.

Isishwankathelo Sika – Bruthiax 2000

Ulwimi olusetyenziswa ekuthengiseni ngokwesiseko lunezicelo ezibonisa ubudenge bokukhuphisana ngeelwimi ezingabileyo, ezenzelwe ukudala uluvo olubanzi olwenziweyo lokuzikhetha phakathi kwabafundi abanewonga elisezingqondweni.

Inkuthazo yokulukuhla abantu inamandla, amathuba amaninzi neemeko ezahlukeneyo. Isiphumo soku kuguquguquka kukuba ulwimi lokuthengisa lunyanzeliswa luludwe lweemeko ezineendawo ezithile, enye yazo eyahlukileyo yeyona inethuba elikhulu nevakala ingakhuselekanga kwezo ababhali kufuneka besisebenzisile.

Nakwiintengiso zokubonisa (oko kubonwa kwimagazini nakwezinye izinto zokubonisa), iziqendwana ziquka indawo encinane yethuba elikhoyo, kanti kwiintengiso ezihleliweyo imfuneko yokushwankathela umxholo uba nomdlalo kakhulu. Olu luvo lubonakala luyinkcazo esisiseko yophawu lolwimi lokuthengisa. Ke ngoko luyachasana nendalo yokulukuhla.

Abathengisi abanobuchule bayaphumelela ngeli xesha izigidi ezingaziwayo zabathengi nabathengisi beqhuba amashishini ngenxa yeentengiso ezihleliweyo. Iziqendwana zabo kufuneka zibe zezilukuhlayo kwaye abafundi aboneleyo kufuneka balukuhleke ekugqibeleni okanye iziphumo zesiqendwana ziya kube sele zilahlekile kubalukuhlwa ukuba abenzanga njalo.

Kwingcali yeelwimi, le nto ibonisa umceli – mngeni ophinda – phindwe kabini:

1. Ukucacisa ngokuthe ngqo indalo yeelwimi zolwimi lokuthengisa'
2. Ukuchaza ukuba lunjani na unxibelelwano phakathi kwenkuthazo yolukuhlo neendlela zemeko yendawo ethile enyanzela ukuba zonke iindlela zonxibelelwano zidlalwe kolu hlobo, zinike iimpawu izichazayo.

Eli phepha lisinika nengcaciso yesintaksi esetyenziswa kulwimi lokuthengisa, kwiziqendwana ezihleliweyo kunye nezo zibonisayo.

Eli phepha kwakhona licebisa ukuba ulwimi lokuthengisa lubonakalisa ukukhula nomsebenzi wokuhlakanipha kwasekuhlaleni, okukoku, imfuno yokuxabisa ngokuchanekileyo iminqweno nezizathu zamalungu amanye amaqela nokubonisa uncedo olwenziwe liqela lenu.

Ulwimi lokuthengisa luyimveliso yokuziqhelanisa neelwimi kwimeko apho imiyalezo ijolise ikakhulu kubaphulaphuli ababonisa umboniso weemvelaphi nezinto ezifunekayo ezinokucingelwa ngababhali. Ababhali bolwimi lokuthengisa abanalo unxibelelwano nabathengi bemveliso yeelwimi zabo.

Njengoguquguquko lweelwimi zonke, ukuziqhelanisa neelwimi kulo mceli – mngeni kwahluka ngokwamaqela eemeko, ekukho phakathi kwazo umxholo. Le nto iyabonakala kulwimi olunethuba lokunyanzela lweentengiso ezihleliweyo.

UBruthiax (1996) ubonakalise ukuba ngokufana kweentlobo zeentengiso, ulwimi lweentengiso ezihleliweyo luguquguquka kanye ngendlela emisiweyo notyatyadulo lwesintaksi nendalo yentengiselwano eceliweyo.

Bonke ababhali beentengiso ezihleliweyo besebenza phantsi kweendlela eziluhlobo olunye kwaye kwasekuqaleni bacingeleka ukuba bajolise kuqoqosho olukumgangatho ophezulu, ukudideka koku kokuba:

1. Kutheni le nto ezinye iintlobo zentengiso zibonisa isimo sotyatyadulo lwesintaksi ngeendlela ezimisiweyo, eziqheleke zifumaneka kwiziqendwana ezinethuba elinganyanzelekanga, ngeli xesha zizibhebhetha ngokuphandle?
2. Okwesibini, zeziphi izinyanzelo zeemeko ezikhokelela kuguquguquko olwenziwe ngendlela emisiweyo. Xa kunokuthi kulandelwe oko kwathethwa ngu Finegan noBiber (1994) apho bathi isitshixo kukuqhakamshelanisa utyatyadulo lwesintaksi kulwimi lokuthengisa ngemfuneko enkulu okanye encinane ukulungiselela ukucaca.

UBruthiax (1996) ucebise ukuba umsebenzi omkhulu wento engafunekiyo ufumaneka kwiziqendwana ezixela inx'engaphambili yexesha elide, unxulumano olukhulu lwentetho yababini phakathi kombhali nomfundi, njengeentengiso ezihleliweyo ezinikezela ngengqesho okanye ukufuna abahlobo onokuthandana nabo. Eyona nto incinci kwiziqendwana ezixela inx'engaphambili yinkcazo encinci kunxibelelwano lwentetho yababini engekho. Njengakwiintengiso ezithengisa amagumbi engqesho ngokukodwa kwezo zithengisa ngeemoto esele zisebenzile.

Olunye uhlobo lolwimi lokuthengisa lolo lweekhatalogu ezinyuselwayo. Iikhatalogu ezithengisayo zivela ngeentlobo ezininzi, kodwa zineempawu ezisisiseko ezithi zonke zifane ngazo. Njengeentengiso ezihleliweyo, injongo yazo kukulukuhla abafundi ukuba baqaphele kwaye bakhethe ezona mveliso kuloo mabango amiswe ngabo balinganayo kwaye bakhuphisanayo. Zahlukile kwiintengiso ezihlelayo, kananjalo, ngokuba aziveliswa ngabantu abanengqiqo yokubanga, zona ziveliswa yimibutho enengqiqo – mali yokuthengisa ubutyebi nengenakhuphiswano luthe ngqo lwethuba olusukela kwabanye

abathengisi ngaphakathi kwikhathalogu yabo. Kodwa ke njengakwiintengiso ezihleliweyo, iinkcazo ngeemveliso neziyalo zokuthengiselana zijolise kushwankathelo lwethuba, ngezambuku ezikhulu zethuba elishiyeke lingavalwanga yimiboniso.

Iziqendwana zentengiso ezichaza izinto ezisetyenziswa ngabantu bonke ezinje ngezinto ezityiwayo, ifanishala okanye iimpahla zokunxiba, kuyafuneka ukucaca ngokulinganayo kuzo zonke iikhathalogu ezahlukeneyo. Naluphi na ulwimi oluthi ngokusisiseko lunganelisi injongo yenkcazo olusetyenziswa. Ulukuhlo lulindeleke ukuba lusukele kwiimpawu ezisisiseko neempawu zemveliso ngokwayo, ngaphandle kwesiphiwo sokubonisa kwicala lomthengi.

Ngaphandle kwesithuba esiqhelekileyo sendleko sombhali, ulwimi olwenziwe ngocoselelo luyaxulumana nento enkulu elindelekileyo yexesha elide yonxibelelwano lwabantu ababini phakathi kombhali nomfundi.

Izinto ezilindelekileyo zokunikezela ngexesha elide ezenzelwa ukuloba abantu, ngokukodwa kwiintengiso zabantu ezifuna utshintsho lolwazi lwabantu abathatha inxaxheba kwingxoxo, loo nto ke iphakathi nakoluphi na unxulumano lwendalo kangangokuba nezinyanzeliso zethuba ezingqongqo azinakho ukugcina izicelo ezingafunekiyo zemiboniso yeelwimi ngaphandle komyalezo. Kwiikhathalogu zokuthengisa, iqondo lesintaksi yotyatyadulo inganxulunyaniswa kwicala lezicelo zolwazi olucacileyo ngeemveliso abanokuthi abafundi bangabi nalo ufifi ngazo.

Abasebenzisi bolwimi ababodwa bangabonwa njengabathengisi bolwimi bekhuphisana nabanye ngobuciko nesiphumo sokulukuhla ukwenzela kubekho unyamekelo kubo, ukwenzela bafumane iwonga kubaphulaphuli, nokubonisa elo wonga kwabo babakhethe ukuba bazimanye nabo.

Ingcali uDessalles (1998) uthi ulwimi lulonke nje lususixhobo sokuthengisa nokuba kusetyenziswe ithuba lokunyanzela elinqabileyo.

3.4 AMAJELO OKUSASAZA ANAMHLANJE NOLUKUHLO

3.4.1 Isishwankathelo Sika–Larson Isahluko Seshumi Elinesibini Izinto Ezintsha Kumajelo Okusasaza

Izinto ezintsha kumajelo okusasaza zezi:

- Igama elithethwayo
- Igama elibhalwayo
- Igama elishicilelweyo
- Igama elenziwe ngeenzululwazi lweekhompyutha

Imbono KaSchwartz Ngokusebenzisa Amajelo Okusasaza

USchwartz (1973) ecatshulwa nguLarson (1995) wanikezela ngemifuziselo emibini ekhuphisanayo yokucacisa indlela amajelo okusasaza asebenza ngayo ekulukuhleni. Umfuziselo wokuvusa inkumbulo okanye intlokoma, wona uhlala kuluvo lokuba kungcono ukufumana umyalezo kubaphulaphuli kunokuzama ukuwubeka kubo. Ngamanye amazwi, ixhomekeka kuludwe lwamava neenkumbulo abathi abantu bazigcine ngaphakathi kubo.

Eyona ndlela iyiyo yokuxela ezi zimvo ngokuphandle ngumdlalo: imvelaphi idlalwa ngokuphandle kuluvo engqondweni yomphulaphuli. Umntu usenokungazifumani iingcambu zolu luvo ukulungiselela ulukuhlo lwamajelo okusasaza ngokwentetho, kuba iyeyona isoloko inecala elinomyalezo onengqiqo nophumela ecaleni. Imiyalezo etsalela kuluvo endaweni yenjongo ilindeleke ukuba yenzeke kwezinye iindawo.

Enye yezo ndawo kukwimbalo yokuviwa, ehambela kufutshane nomzekeliso wokuthetha. Le nto ibandakanya izinto ezinje ngokubhala ngomculo, ukukhenkceza kwevesi zomculo, iziphumo zesandi.

Enye indawo apho amava axhaphakileyo anokuthi abonwe khona kukwimbali ebonisa, imifanekiso, ukuhlela, udibaniso lweminye imifanekiso ukwenza umfanekiso omtsha, intshukumo yesithathi-mifanekiso, ukusetyenziswa kwezinye iziphumo ezibonakalayo ezinje ngemizobo yekhompyutha.

Imbono KaMcLuhan Ekusebenziseni Amajelo Osasazo

UMarshall McLuhan (1963) ecatshulwa nguLarson (1995) wakholelwa ekubeni abantu banxulumene namajelo osasazo ngeendlela ezimbini. Okokuqala yonke into isisihlomelo solunye uluvo kwizimvo zethu okanye amalungu omzimba. Okwesibini, amajelo osasazo angayitshintsha indlela abantu abacinga ngayo ngehlabathi jikelele, njengaxa iingcingo zinika abantu uluvo lokuba banakho ukunxibelelana ngokukhawuleza omnye ekwindawo ekude kunomnye loo nto iphelisa ithuba eliphakathi kwabo.

Unomathotholo uguqula ufundo lweendaba kwaye ancede ukudala into ebizwa ngokuba yinkcubeko yabantu, ngendlela abonwabisa ngayo abantu kwiinkqubo zawo ezimnandi, amabali neenkqubo zoluntu.

Umabonakude uyitshintshile kwaye wayandisa inkcubeko yabantu ngeendlela ezifanayo.

- (a) Endaweni yokumamela iindaba kunomathotholo okanye sizifunde kwiphepha-ndaba, siye sizibone ngamehlo ethu kwaye simamele ngeendlebe zethu amabali ngobunjalo bawo kumabonakakude.
- (b) Umsebenzi wokuchola-chola iindaba eziphengululweyo kumabonakude utshintshe ingqiqo yeendaba ezifanele ushicilelo nokubambekayo kwingxelo yeendaba.
- (c) Abantu kweli xesha likhoyo esona sixhobo sokufumana iindaba esisisiseko ngumabonakude, hayi amaphepha-ndaba.
- (d) Umabonakude wenze utshintsho nakwezemidlalo kwilizwe lonke jikelele.
- (e) Uphinde watshintsha indalo yeentsapho nendlela umntu yena buqu aphila ngayo ebomini.
- (f) Umabonakude kwakhona usinike iindlela ezintsha zokwakha indlela yokuphila ngenxa yoko kujikelezwe ziinkqubo zakhe.
- (g) Ngokuqinisekileyo umabonakude ulutshintshile uluvo lwabantu lobudlelane ngokunjalo nolobumnini.

Ikhompyutha nayo iyiguqule inkcubeko yabantu ngeendlela ezivukelayo, ezinye zazo abantu abakazazi nangoku. Isinike ulwazi loluntu yatshintsha yonke indlela ebisiyicinga yobuchule bokufunda nokubhala. Umntu kufuneka afunde nangekhompyutha angafundi nje.

Ukulungiswa Kwe-Ajenda Ngamajelo Osasazo

Indlela enye yokuchaza ukuba ilukuhla kanjani na inkitha yamajelo osasazo ibizwa ngokuba ngumsebenzi wokulungisa i-ajenda yenkitha yamajelo osasazo.

UMcCombs noShaw (1972) becatshulwa nguLarson (1995) bathi ngokwale thiyori ye-ajenda kawonke-wonke, iimeko eziza kuxoxwa, izinto ezicingwayo, nezinto emazithathelwe ingqalelo zizotywa ngamandla amakhulu kwaye zisiwe ngqo yinto ekhethwe ngamajelo osasazo eendaba, ukwazisa uwonke-wonke. Njengokuba iingcali ziyibeka, inkitha yamajelo osasazo ayisixeleli nto emasiyicinge, isixelela ukuba masicinge ngantoni na.

Ugxininiso Nokhetho

Ngosuku ngalunye izinto ezininzi zeendaba ziphuma kwiingcingo zeendaba kunokuba zishicilelwe okanye zisasazwe, ziyaphuma nakubacholi-ndaba, nakwiziphumo zephephandaba nakwezinye izinto ezinxulumene noko njalo-njalo. Ezinye zezi ndaba zikhethelwe ukwaziswa okanye ukusasazwa nale nkqubo yolu khetho yokulungisa i-ajenda kawonke-wonke. Eyona nto isuka kwimbono yokulungisa i-ajenda yeyokuba ukubonisa ubugebenga obuthile kwenza ukuba abantu bacinge kwaye bathethe ngobugebenga.

Usasazo lwamajelo enkitha lusetyenziselwa imiba ebalulekileyo yasekuhlaleni njengoko novuso lweendaba zamabali lusanda.

Umgcini – Sango

Umgcini-sango okanye umenzi wesigqibo nguye okhetha ibali elithile ukuveza iindaba zokutshona kwelanga kusasazo okanye kwiphepha – ndaba.

Abagcini-masango bagcina igunya elikhulu ekumiseni i-ajenda kawonke-wonke, kwaye ezigqibo zabo zineziphumo zokugigitheka.

- (a) Lo nto ithetha ukuba isitshixo kukuyila inkqubo efuna ukubuyiselwa emva kancinci, ingeyiyo inkqubo abaza kuthi ababukeli bafune ukusebenza ngayo.

- (b) Uyilo loqoqosho lwamajelo osasazo lwenkitha luthengisa abaphulaphuli kubathengisi.
- (c) UJamieson noKohrs Campbell (1983) becatshulwa nguLarson (1995) bachaza bathi, enye inkqubo yokugweba yokuthatha isigqibo ngento emayisasazwe kumabonakude, kukuba ngaba into leyo ingahanjiswa na njengento ebambekayo yeendaba kwimizuzu engamashumi amabini ukuya kwamathathu.
- (d) UMeyrowitz (1995) ecatshulwa nguLarson (1995) uthi yindlela yokuthatha isigqibo sokuba lelaphi na ibali elinokusasazwa luphawu olubonisayo okanye olunomdlalo lwazo zombini, iteyiphu kamabonakude neendawo ezivakalayo.
- Amabali afanele ushicilelo abandakanya into enje ngeempendulo ezothusayo zomama othe nje weva ngonyana wakhe wabiwa ngenjongo yokuzuza imali ngaye.

Umfuziselo Wendima Namajelo Osasazo

Abantu bathatha indima ethile kuba bewuthanda loo mboniso. Ezi ndima zamkelwe ngeendlela ezimbini ezizezi:

- (a) Indima ebekiweyo nendima ecingelwayo
- (b) Zithathelwa ingqalelo ngokwentando yomdlali wendima kwaye zihamba ngokuchasene namabango omboniso lowo.
- (c) Abantu bafunda kanjani ukuba zeziphi iindima emazilinganiswe nemazilahlwe? Kulapho ke amajelo osasazo enkitha angena khona. Kufuneka umntu azibuze umbuzo wokuba umama osebenzayo unjani na. Iimpendulo zakhe zingavela ngokubukela owakhe umama osebenzayo, kodwa bayavela kwakhona kubadlali bentengiso okanye kwiimeko zemidlalo ehlekisayo okanye kwezinye iinkqubo zikamabonakude okanye unomathotholo.

Ukwenza lindaba Ngobuqhetseba Nolukuhlo

- (a) Isiphumo yinkqubo yeendaba, hayi usasazo lweendaba. Iindaba zenziwa ngobuqhetseba, ziyakhethwa, zibunjwe kwaye ziphononongwe ukwenzela ukutsala icala elikhulu labaphulaphuli, ukunceda abaninzi kwaye zikhubekise abambalwa.
- (b) Xa umntu ezama ukuzuza isiqingatha esithile sorhwebo, uhendo lelokuba enze iindaba ngobuqhetseba, ukwenzela ukuba zitsale umdla ngakumbi, zibukeke, zibe nomdla nokuyolisa okukhulu.

- (c) Ukungahoyi yindlela yabagcini masango yokujika iindaba.
- (d) Njengoko nayiphi na inkqubo yorhwebo lweendaba inabaxhasi, abahleli nabacholi beendaba baya kuthingazisa naziphi na iindaba ezingalunganga ngabo baxhasi babo.
- (e) Abacholi beendaba basoloko bezoba umfanekiso omkhulu kwizehlo zomdlalo okanye ezingaqhelekanga.
UDaniel Boorstin (1961) ecatshulwa nguLarson (1995) uzibiza ezi zinto ngokuba ziziganeko ezingehlana.
- (f) Umvavanyi onesiphiwo angamenza umvavanywa abonakale engumntu owahlukileyo mpela kunaye.
- (g) Ukuhlela kuphakamisa ukuthatha icala.
Abacholi beendaba bangabenza abafundi babonakale benokuphikiswa ngokuguqula ifilimu yento evakalayo ngolunye ulwimi oluhewula kwinto eshicilelweyo yokuvuyisa abantu kwaye benompapashi othi umfundi ujongene nochasano ukusuka ekhohlo ukuya ekunene.
- (h) Okokugqibela iindaba zingathatha icala ngokuthi nje lula zisuse izinto zingabikho kwimeko leyo bekuthethwa ngayo ngokucaphula imvelaphi yento ngendlela engeyiyo.

3.4.2 Isishwankathelo Sika-Reardon: Isahluko Sesithoba

Ulukuhlo Namajelo Osasazo Ayinkitha

UHorace Newcomb (1979a)ecatshulwa ngu Reardon (1991) wacebisa ukuba ukungavumi, ngokubhekiselele kumabonakude, umzekelo, icuthiwe inkqubela yemozulu enzima. Ngokwale ngcali ukungavumi okungabuzwayo noloyiko ngabaphulaphuli abayinkitha abanentlonipho encinci kumabonakude. Abaphulaphuli abayinkitha, ke ngoko bangabaphulaphuli abangekho nzima kwaye kananjalo into isele kwinceba yabo banomdla wokwenza ngobuqhetseba kuko konke ukungavumi, umabonakude lolunye uhlobo lwamajelo osasazo onxibelelwano olulona luthandwayo ngabantu.

Abaphulaphuli Abayinkitha

Amabango abekwa ngamajelo osasazo kuthi mancinci, kwaye akufuphi **kanye** kuneentlobo zonxibelelwano lwababini kunxibelelwano. Kule mbono kukho **ukhetho** olukhulu olubandakanyekayo kunxulumano namajelo osasazo kunakunxulumano lonxibelelwano lwababini. Abantu abaninzi bakhetha ukuhlala kunxibelelwano lwamajelo osasazo, kwaye oko bakwenza kuba befuna ukudibana neentlobo-ntlobo zeemfuno. Iimpembelelo zingakhona nje kunxibelelwano lwababini nangona iziphumo zona kungena kuqinisekwa ngazo ngamaxesha athile. Kuyinyani kona ukuba amajelo osasazo ayinkitha, ngokukodwa umabonakude wenza imali, kuthengiswa izinto abantu abazifunayo. Le mbono ibonisa ukuba amajelo osasazo asisiqingatha sezizathu sayo nayiphi na ingxaki athi ayenze. Abaphulaphuli abathenga okanye bawabukele basesinye isiqingatha.

Ingcali uMcAnail (1979) ecatsulwa nguReardon (1991) wabeka ugxininiso ekufuneka kuthathelwe ingqalelo kwindima yegunya kunxulumano phakathi kwalowo uthumelayo nalowo uphulaphuleyo.

Yena uKelman's (1961) wacebisa wathi kukho iinkqubo ezintathu ezisisiseko sempembelelo. Ezi nkqubo ke kukuthobela, ukuchonga nezinto ezenzeka ngaphambili.

- (i) Ukuthobela kwenzeka xa umntu eyamkela impembelelo evela komnye umntu okanye evela kwelinye iqela kuba ethemba ukuba uza kufumana isenzo asithandayo kuloo mntu okanye kwelo qela.
- (ii) Ukuchonga kona kwenzeka xa umntu esamkela indlela ethile yokuziphatha kuba imanyana nonxulumano olumanelisayo aluchazayo komnye umntu okanye kwelinye iqela.
- (iii) Izinto ezenzeka ngaphambili, zona zenzeka xa umntu esamkela impembelelo kuba indlela yokuziphatha iyavumelana nexabiso lakhe.

UCarthewright(1971) ecatsulwa nguReardon (1991) wachaza ukuba olu nxulumano phakathi kwenjongo nokuziphatha njengolunye amajelo osasazo anokulusebenzisa kulukuhlo, ngokubonakalisa ukuba ukuziphatha kungeza nenjongo ebinqwenelwa. Indima yamajelo osasazo enkitha ke ngoko aba zezinye zeemfuno ezitshintshwayo okanye ezenziwayo kwaye zibonelele ngeendlela ezinokuthi ezo njongo ziphumelele ngazo.

Enye indlela yempembelelo yamajelo osasazo yithiyori yendlela emisiweyo yamajelo osasazo. Ngokuka DeFleur noBall–Rokeach (1982) becatshulwa nguReardon (1991), abantu ngabasombululi bengxaki abafuna ulwazi ukulungiselela ukuphumelelisa iinjongo zomntu ezithile. Abantu bangafuna ulwazi lokubanceda basunduzane neengxaki ezo zobomi bemihla ngemihla, okanye ngeengxaki ezithile, ezinye ngokugula okunzima. Abantu bazamela ukuba amajelo osasazo mawabonelele ngolwazi olusondeleyo kwiinjongo zabo.

Ukuthengisa : Ukulukuhla Ngokucacileyo

Abathengisi bafunda indlela yabantu yomthetho emisiweyo baqhubele phambili imiyalezo eza kubaqinisekisa ukuba loo nto bayinqwenelayo banakho ukuyifumana, ukuba bathenga ezo mveliso zithengiswayo ngabo bathengisi. Abathengisi bangabaqinisekisa abantu ngokuba ezinye iindlela zokuziphatha zixatyiswa ekuhlaleni ngenxa yokuba abantu sele bebone ngokuphinda–phindeneyo ekuhlaleni kwimeko yorhwebo lwesiyolo. UNietzke(1977) ecatshulwa nguReardon (1991) wathi abathengisi bayayazi le nto kwaye bayayiqonda ukuba udibaniso phakathi kwemveliso nesiyolo ezingqondweni zabathengi lungadala urhwebo olungazange lwaba khona ngaphambili.

UCox (1962) ecatshulwa nguReardon (1991) wabonakalisa ukuba ixabiso lolwazi lokuxelisa ngumsebenzi othile wamaxabiso okuxela ngenx'engaphambili nokuthembela obekiweyo ekuxeliseni komthengi. Umzekelo, ukuba umthengi angaqinisekiswa ngokuba imoto ethile enezinto zangaphakathi ezikudidi oluphezulu, uza kukholelwa ukuba imoto leyo yeyodidi olulungileyo okanye ikumgangatho olungileyo.

Kumajelo osasazo kukho into ekuthiwa yinkqubo yempembelelo, le nto iyafana naleyo abarhwebi bayibiza ngokuba ngumfuziselo woluhlu lwemigangatho yeziphumo. Imiyalezo yokuthengisa, umzekelo ingaphembelela umgangatho okanye imigangatho emininzi yeempendulo. URay (1973) ecatshulwa nguReardon (1991) uthi ukulandelelana okukukona –kona kukuqonda, ingqiqo, isigwebo nokwenza.

Ukuthengisa Nokubonisa Kwamagcuntswana

Abantu abaninzi bayayiqonda ukuba ukuntsonkotha okwachazwa nguCumming (1979) ecatshulwa nguReardon (1991) kucace kakhulu kwiindima zomzekelo jikelele wesini.

Umyalezo wokuqala ongundoqo kuba abantu abangoomama ababalulekanga ekuhlaleni njengabantu abangootata. UGantz, Gartenberg noRainbon(1980) becatshulwa nguReardon (1991) bathi oomama abadala abaxabiseki ukuboniswa koomabonakude njengabathengisi ngenxa yokubonisa kwabo kwezorhwebo okujongelwe phantsi. Esinye isiqingatha sasekuhlaleni sokusokola iziphumo zokujongelwa phantsi kokuboniswa kumajelo osasazo ngamaqela egcuntswana.

Ukujongana Namajelo Osasazo

Kubalekile ukuba abo baza kubuzwa imibuzo kudliwano–ndlebe bakwazi ukuphendula imibuzo enzima.

Nanga amacebiso anokunceda:

- (a) Yicingele imibuzo
- (b) Hlala uzolile, upholile kwaye uqokelelekile
- (c) Soloko uwenza intetho umbuzo wakho ingasoloko ingulowo ubuzayo owenza oko.
- (d) Wuqhaqhe umbuzo wakho kunye nesiseko sawo.

3.5 ULUKUHLO KWEZOPOLITIKO

Isishwankathelo Sika-Reardon Isahluko seshumi

Iithiyori Ezintathu Zokwenza Isigqibo Kwezopolitiko

Iithiyori ezintathu zavela njengengcaciso ezizezizona zithandwa kakhulu ngabantu zabenzi besigqibo sabavoti.

Ezi thiyori zintathu zezi:

Iithiyori Yokungaguquki Komqondo

Le thiyori icebisa ukuba abantu bazama ukuphepha ukungangqinelani kwizigwebo zabantu nezezehlo. Ngokokhetho lwezopolitiko, abantu bafumana ukungangqinelani okunganelisiyo phakathi kwezenzo zangaphambili namakhetho omgqatswa wangelo xesha. Xa oku kungangqinelani kusenzeka abavoti baphenjelelwa ukuba batshintshe.

Le thiyori ichaza ukuba kutheni na le nto kunzima kubavoti ukunyaniseka kumaqela abo. Xa umntu obekwiqela elithile ixesha elininzi loo nto ingenza unobangela ongamandla wokungangqinelani.

Indlela Yokhetho Olunengqondo

Le indlela ibachaza abantu njengabenza izigqibo ngokwengqiqo.

Imbono Yoyilo Lwengqiqo

Abantu basebenzisa uyilo lwengqiqo ukwenza izigqibo zezopolitiko. Uyilo lulwakhiwo lolwazi, olusuka kumava alungiselela iimbono zomntu ehlabathini. ULau (1996) ecatshulwa nguReardon (199) uxoxa athi uyilo lwezopolitiko lubandakanya udibaniso lwemiba, unxulumano lwamaqela, ukuchonga umbutho, neemeko zokuziphatha komgqatswa. Olu yilo lwezopolitiko lukhokhela ulwazi loyilo lomntu ukulungiselela abantu abathile bezopolitiko. Xa umntu ejongene nolwazi lwezopolitiko, uzama ukufaka olo lwazi kuyilo lwezopolitiko obeluhleli lukhona kuqala.

Ukusetyenziswa Kwemodeli Ye–Ace

Imodeli ye–ACE yendlela yokuziphatha enengqiqo iceba ukuba abantu balungise ukucinga kwabo nokungqonge inqobo zokugweba ezongamayo ezintathu, ezizezi: imfaneleko, ukungaguquguquki nefuthe. Imodeli ye–ACE inakho ukusetyenziswa ukulungiselela ukuhlela iintlobo ezithile zoyilo. UConover noFeldman (1986) becatshulwa nguReardon (1991) baxoxa bathi uyilo lweqela lasekuhlaleni luthanda ukudlala indawo enentsingiselo ekukhokeleni iintelekelelo ezenziwa ngabavoti ngabagqatswa.

Olu yilo lungena kwimfaneleko.

ULane (1986) ecatshulwa nguReardon (1991) yena ucebisa ukuba ukungaguquguquki kwingxoxo kusoloko kuxabiseka ukwenzela imbonakalo yokungaguquguquki komntu buqu. Okokugqibela, kukho impembelelo yokwazisa ngeziphumo ezingundoqo, leyo ke ngumlinganiselo wefuthe wemodeli ye–ACE.

Ukukholelwa

Abantu xa bekhetha umgqatswa abamthandayo baphosa umdla wabo ikakhulu ekukholelekeni komgqatswa lowo kwizinto azithethayo. Ukukholelwa kuyabachaphazela abantu abathi noko bangazibandakanyi. Abantu ababandakanyekayo kumba othile baba nonyamekelo olukhulu kumyalezo odluliswayo kunomnxibelelanisi. USigelman noKnight (1983) becatshulwa nguReardon (1991) bathi kuphando ngokuthandwa ngumntu wonke kwabongameli kubonakalisa ukuba oko kuthandwa ngumntu wonke kuphela emva kokuba umongameli lowo ethathe isihlalo sakhe. UStimson (1976) naye ecatshulwa nguReardon (1991) yena uthi kukho ukwahlukana okungenakunqandwa phakathi kwezithembiso nezenzo zikamongameli.

Okona abongameli benezinto ezininzi abangenakho ukuziphumeza, balindeleka ukuba bakuphumeze okuncinane. Abantu abafunda ngokuhlola indlela amajelo osasazo abaphethe ngayo abongameli baxoxa bathi amajelo osasazo akha indlela abongameli ababonakala ngayo.

UHart (1987) ecatshulwa nguReardon (1991) waveza into yokuba ixesha elininzi kumajelo osasazo lichithwa kubunjwa amadabi obundlobongela phakathi kwabongameli nabachasi babo. Abongameli abaninzi bawasebenzisile amajelo osasazo ukulungiselela ukudala imidlalo eyeyabo. Umongameli unokuthi ngokusebenzisa isiphiwo enze ngobuqhetseba ukuba imo yovakalelo yentetho yakhe ibe yenoncedo olufunwayo ngabantu.

Umgqatswa ongumongameli kufuneka abe ngumntu okwaziyo ukubamba iintliziyo zababukeli.

Abongameli nabagqatswa bokongamela balulekwa ngenkathalo enkulu kukhetho lwabo lwababukeli. Into yokugqibela abagqatswa bokongamela abayifunayo kukufumana ukuba isizwe sonke sibajonge xa bethetha kubaphulaphuli botshaba. Abaphulaphuli abakhethwe ngempumelelo bayawuhambisa umyalezo ebantwini. Xa umongameli engenakho ukukhetha abaphulaphuli kufuneka ajongane nentlanganiso yabacholi-ndaba.

Ulukuhlo Nemiba Yezopolitiko

Enye indlela ebalulekileyo kulukuhlo lwezopolitiko ibandakanya ukulukuhla abantu jikelele, ukwenzela ukwangeza iimbono ezithile zezopolitiko. Umba wezopolitiko inganguwo

nawuphi na umba owenza impikiswano phakathi kwabantu abamanyanise nabanye kwisikhwa esithile.

Ukuba aba bantu banokumanyana okufanayo baneembono ezingafaniyo ezibhekiselele kuloo nto iza kwenziwa enxulumene nelo ziko labo, loo nto iza kwenziwa, iye ibe ngumba wezopolitiko.

Indlela imiba yezopolitiko ebonakala ngayo ekuhlaleni yenziwa yindlela ebibonakaliswe ngayo ngamajelo osasazo nendlela abantu abazisebenzisa ngayo izimvo zabo ngento abayibone kumajelo osasazo. Imiba yezopolitiko ijongise kwizenzo ezenziwe luluvo lwabo bazinikele kwingxoxo. Iba sisifundo esinomtsalane xa umba othile usiba ngowona ungundoqo wezopolitiko ibe eminye imiba ihleli iyeleleyo.

Ukulungiswa Kwe–Ajenda Kwezopolitiko

Abantu abaninzi ulwazi oluninzi lwezinto eziqhubekayo elizweni bazifumana kwiindaba zikamabonakude. Ulyengar, Santo noKinder (1987) becatshulwa nguReardon (1991) bathi ngokwengcinga ethathwa njengenyaniso engekaqinisekiswa yokulungisa kwe–ajenda, iingxaki ezifumana ukunyamekelwa okukhulu kwiindaba zelizwe lonke ziba ziingxaki abathi abantu ababukeleyo ngaphandle bazibone njengezo zibaluleke kakhulu elizweni. Okukona ibali linikwa ixesha elide kokukona abantu belibona libaluleke kakhulu.

Iindaba zikamabonakude zinempembelelo enkulu kwiimbono zezopolitiko. Ithiyori ecacisa isiphumo sokulungiswa kwe–ajenda isukuzana nokuba neenkukacha ezininzi nobuninzi bowona mxholo womyalezo osibekeleyo wolwazo lwezopolitiko. Isiphumo eso ke iba sisiphithiphithi. Inkukacha eyodwa abathi abantu bayigcine yinyani yokuba bafumane ulwazi ngento ethile.

Le nto ingacacisa nesizathu sokuba uphando olusandula ukuba khona kwiziphumo zokufotwa kweposi yezopolitiko ethe ngqo lujike njengoko lwenzayo. Ithiyori yokufotwa icebisa ukuba, abantu abalumkisa ngenx'engaphambili ngeengxoxo ezinokuba khona nabanikezela ngeengxoxo eziphindisayo, banakho ukubaphembelela abantu ukuba bahlale kulo ngxoxo bebeyilungele ukuba bayibonise ukuba ayiyonyani.

Ukuxhobisa

Ukuxhobisa kwenzeka xa iindaba zikamabonakude zifuna unyamekelo kwizinto ezithile ngeli xesha zingazihoyiyo ezinye izinto ezithile. Ngokwembono yokuxhobisa, into eyenza ukuba umgqatswa athandwe, ixhomekeka kwinto abaxhotyiswe ngayo abavoti xa bemhlola. Iziphumo zokuvota zisebenza ngokwemiba yokuxhotyiswa kwaye zidale imigangatho. Ukwazisa ukuba ngubani na ongaphambili elonyulweni kungaphembelela abalandeli bomgqatswa ongaphumeleliyo, kuba becinga ukuba ugqatso luphelile nangona kungekho njalo.

Imithetho Esesikweni Yolukuhlo Lwezopolitiko

Abagqatswa bezopolitiko kufuneka benze imifanekiso eyakhayo. Abacebisi bemfanekiso, iingcali kwizinto ezinxulumene noluntu jikelele, iingcali zentengiso, bonke aba bantu bayinxalenye yale ngxubevange.

Kukho nomba wokuthenga ixesha likamabonakude. Abagqatswa abanemali eninzi bangakwazi ukulithenga ixesha likamabonakude lokuthengisa elibiza imali eninzi, babe abo baneemali encinci bangenakho ukwenza oko.

ISAPHLUKO 4

UHLALUTYO LWAMAPHETSHANA

4.1 IINJONGO

Iinjongo zesi sahluko kukunika uhlalutyo lwemiyalezo yolukuhlo yamaphetshana amahlanu afumaneka kwi **“ANC Today”**. Owona mongo ungundoqo wala maphetshana omahlanu lulukuhlo nelima. Kufunwa ukujongwa ukuba abantu bayalukuhleka na kumbandela wokuzinikela bengajonganga mbuyekezo kweli lizwe laseMzantsi Afrika. Iphetshana ngalinye kula maphetshana omahlanu e **“ANC Today”**, liza kuveza lo mba welima ngokwahlukileyo ,oko ukuthi kwiimeko ezahlukeneyo apha ngezantsi, njengoko isahluko siqhubekeka siza kukubona oko.

Okokuqala kwiphetshana ngalinye kuza kunikwa isishwankathelo yephetshana lilonke. Okwesibini iphetshana elo liza kwahlulwahlulwa ngokweentonye zidiskhosi. Ulwahlulo lwediskhosi luza kwenziwa ngokomxholo wephetshana. Kuza kunikezelwa umyalezo wolukuhlo ofumaneka kwidiskhosi nganye, umzekelo ku-A okanye u-B njalo–njalo. Kuza kuhlalutywa intonye yediskhosi ngokwesiqulatho, kanti nangokwenkqubo yesindululo sesiseko sika Larson (1995).

4.2 ISISHWANKATHELO SEPHETSHANA LELIMA VOLUME 2 : 5 (1- 4)

Incwadi Evela Kumongameli

Le ncwadi ivela kuMongameli ithetha ngelima eliza kuba khona apho abantu baza kuba nomqwalasela kukhuselo nokhuseleko. Kwaye uyabacela abantu ukuba bazibandakanye neli lima kangangoko banako.

Uphinda avuyisane nabantu abebethathe inxaxheba kwilima langaphambili. Esithi ingcango zemfundo nenkcubeko zivulelekile kuba abantu bajonge kumba obalulekileyo wokomeleza inkcubeko yemfundo nentlonipho ezikolweni. Abazali nabo beze kweli lima ukubonakalisa inkxaso yabo. Ootitshala nabafundi baphenjelelwa ngokucacileyo kuba urhulumente ukubonakalisile ukulungela kwakhe ukuxhasa ukubaluleka kwemfundo. Oku kubonakalisa ukulungela kwamalungu nabaxhasi ekwakheni kwakhona isizwe sethu.

Amasebe eANC abakhuthazile abantu malunga nokusebenzisana ngomoya omnye ukwenzela kubekho utshintsho. Oku kwenzeka ngokuthi ubani azinikele. Nanjengoko urhulumente wenkululeko uneminyaka esibhozo abantu sele belubonile utshintsho. Abantu kufanele basebenzisane bangasoloko belindele ukuba urhulumente abanike izinto nabo mabazame. Nakwizifo ezinje ngoGawulayo abantu kufanele bafundiswe bayazi ukuba nabo bafanele bathathe inxaxheba ngempilo yabo. Nakukhuseleko, abantu bafanele bawancedise amapolisa ukucutha ulwaphulo mthetho. Ngokusebenzisana ngokwelima oku kungaphunyezwa kwiindawo esihlala kuzo nakwilizwe lethu jikelele.

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1. Eli phetshana lahlulwe langamacandelo amabini
 - A. Imvelaphi. Ukusuka kumhlathi wokuqala ukuya koweshumi elinesihlanu.
 - B. Injongo. Ukusuka kumhlathi weshumi elinesihlanu ukuya kowamashumi amathathu ananye.
2. Umyalezo wolukuhlo;

Umyalezo Wolukuhlo Ku-A : Imvelaphi Yelima

Umyalezo esiwunikwa ngumbhali wolukuhlo ngowokuba xa sinokuthi sizinikezele kwilima singaphumeza izinto ezininzi ezinje ngokulwa indlala, ukucutha ulwaphulo mthetho nezinye izinto ezichaphazela impilo yethu. Apha ke umbhali uzama ngandlela zonke ukulukuhla abantu ngokuthi abulele nabo babethe bathatha inxaxheba kwilima elalikhona ngaphambili, ngokwenza oko ke uzama ukuba nabo bangazange bathathe inxaxheba bayithathe kweli liza kubakhona. Uzama ukubonisa ukuba naye uyayithanda le nto yenziwa ngabantu kwaye norhulumente uyibona iyinto entle kakhulu. Umbhali uyabacenga kwaye ebakhuthaza ukuba mabazibandakanye nala malima kwaye ukhuthaza intsebenziswano phakathi kwabantu norhulumente, ngokwenza oko ilizwe lethu uMzantsi Afrika ungabonakala uphumelela kwizinto ezininzi ezifuna ukuphunyezwa. Eli lima ke liya kuthi ukuze liphumelele abantu bazinikele kulo kwaye bazixelele bemoya-mnye ukuba liza kuphumelela.

Umyalezo Wolukuhlo Ku-B: Injongo Zelima

Apha umbhali usinika umyalezo wokuba injongo yakhe kukuba someleze unxibelelwano okanye intsebenziswano phakathi korhulumente nabantu ngokwenza ngokwenza eli lima, ukwenzela ukuba kubekho utshintsho kwimeko ebekusoloko kuyiyo. Umbhali ke uthi ukuze kubekho olu tshintsho kufuneka ibe lutshintsho olwenziwa ngabantu ngokwabo. Enye injongo yombhali kukuba abantu mabaqokelelane ukwenzela bakwazi ukulwela inkululeko yabo. Umbhali uthi eli lima linganceda nakwizifo ezingobhubhane ezinje ngoGawulayo(AIDS) apho abantu kufanele ukuba bafundiswe ukuba bayazi ukuba ngabo abafanele bathathe inxaxheba ngempilo yabo kwaye benze yonke into enokubakhusela ukuba banyangeke.

Kwakhona umbhali usibonisa ukuba ngokwenza ilima abantu baza kuyeka ukusoloko belindele kurhulumente ukuba ibe nguye osoloko enikezela ngoncedo baza kukwazi ukuba urhulumente uba nomdla xa ebona abantu abazamayo. Enye injongo yombhali kukuba abantu bonke badibane, yiyo le nto esithi makukhuthazwe amalima. Umbhali kwakhona unenjongo yokuba kwiindawo esihlala kuzo nakwezo sithi sidibane kuzo singabantu sibonakalise uhlaziyeko olulungileyo.

UHLALUTYO LUKA A: IMVELAPHI YELIMA

Isiqulatho Sesindululo Sesiseko

Esi sindululo sesiseko sisetyenziswe kakanye apha kweli candelo leli phetshana. Le ke kuphela kwendlela esetyenzisiweyo:

Inggqiqo Yonobangela Ukuya Kwisiphumo

Le ngqiqo ifumaneka kumhlathi wokuqala, kumgca wokuqala. Unobangela wale ngqiqo ngunyaka welima. Oku ke singakubona ngokuthi sifunde amagama abhalwe kumgca wokuqala, athi; "We are at the beginning of the second month of the year of volunteer." Iziphumo ezithile zeli lima zigxininiswe kuko konke okuseleyo kweli candelo ukusuka kumhlathi wokuqala ukuya koweshumi elinesine. ukutsho oko;

1. Kumhlathi wokuqala kumgca wesithathu, "I urge all our members, supporters and our society in general to participate in this letsema/ilima campaign in even greater numbers than we were able to mobilise last month."

1. Kumhlathi wokuqala kumgca wesithathu, "I urge all our members, supporters and our society in general to participate in this letsema/ilima campaign in even greater numbers than we were able to mobilise last month."
2. Kumhlathi wesibini kumgca wesithandathu nowethoba ngokulandelelana kwayo, "I would also like to congratulate everybody who participated in volunteer work last month to respond to the call made in the Freedom Charter—that The Doors of Learning and Culture Shall be Opened!" "Immediately, we correctly focused on the important issue of helping to reinforce the culture of learning, teaching and discipline in schools."
3. Kumhlathi wesithathu kumgca weshumi elinanye, "We are pleased at the response throughout the country last month."
4. Kumhlathi wesine kumgca weshumi elinesibhozo, "In many schools, parents also came to hear more about the Volunteer Campaign and to express their support."
5. Kumhlathi wesihlanu kumgca wamashumi amabini ananye nakumgca wamashumi amabini anesine ngokulandelelana kwayo, "The success achieved was all the more remarkable given that the Volunteer Campaign was only announced on January 6, when we marked the 90th Anniversary of the ANC at the successfully rally in Durban" "This illustrates the readiness of our members and supporters as well as our people in general directly to participate in the process of the reconstruction and development of our country."
6. Kumhlathi wesithandathu kumgca wamashumi amabini anesixhenxe nakowamashumi amabini anesibhozo ngokulandelelana kwayo, "This is a good thing." "This gives the possibility to achieve extensive outreach to the people, reaching the individuals in our society who are most in need of support and assistance, unencumbered by the problem of government bureaucracy."
7. Kumhlathi wesibhozo kumgca wamashumi amathathu anesibhozo, "The ANC branches have a duty to approach these organisations in their areas to encourage them to act together with everybody in the spirit of the slogan—people united in action for change!"
8. Kumhlathi wethoba kumgca wamashumi amane, "In this regard we extend our sincere appreciation to the religious organisations that have already expressed their support for the letsema Volunteer campaign and their readiness to participate."
9. Kumhlathi weshumi kumgca wamashumi amane anesithandathu, "Accordingly, we must draw inspiration from and emulate the great heroes and heroines of our

country who, at time volunteered to defy the apartheid system as part of the intensification of the struggle for our liberation."

10. Kumhlathi weshumi elinanye kumgca wamashumi amahlanu, "What characterised these volunteers was a spirit of dedication, courage and sacrifice."
11. Kumhlathi weshumi elinesibini kumgca wamashumi amahlanu anesixhenxe nowamashumi amathandathu ngokulandelelana kwayo, " All of us with the exception are still learning many things about what it means to live in a democratic society." "This includes those among us who are fond of presenting themselves as the arbiters of what good democratic practice is."

Inkqubo Yesindululo Sesiseko

Le nkqubo yesindululo sesiseko isetyenziswe amaxesha amaninzi apha kweli candelo ngolu hlobo:

Inkqubo Yesindululo Sesiseko Esiyimfuno

Esi sindulululo sesiseko sisetyenziswe kakhulu kweli candelo. Ezi ndlela zilandelayo zolu hlobo lolukuhlo zingabonakala kweli candelo:

Imfuno Yobumnini

Le mfuno uParkard (1964) uyibiza ngokuba yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uyibiza ngokuba yimfuno yobumnini. Le mfuno apha kweli candelo isetyenziswe kabini. Okokuqala ifumaneka kumhlathi wokuqala kumgca wesithathu. Apha ke abantu bayakhuthazwa ukuba bazibandakanye namaqela elima kuba baza kuba namava okuziva bebandakanyeke entweni bengabanini bamaqela athile. Oku kungangqinwa ngokuthi sicaphule amagama abhalwe kumgca wesithathu, athi "I urge all our members, supporters and our society in general to participate in this letsema/ilima campaign in even greater numbers than we were able to mobilise last month."

Okwesibini le mfuno isetyenziswe kumhlathi wesibhozo kumgca wamashumi amathathu anesibhozo. Apha bayakhuthazwa abantu ukuba basebenzisane nabanye abantu benomoya omnye ukwenzela ukuba kubekho utshintsho. Ngokubona kwabo utshintsho baza kuwubona umsebenzi wabo abawenzileyo. Oku kungqinwa yintetho ebhalwe

kumgca wamashumi amathathu anesibhozo, athi "The ANC branches have a duty to approach these organisations in their areas to encourage them to act together with everybody in the spirit of the slogan—people united in action for change."

Imfuno Yokuzingca

UParkard (1964) uyibiza ngokuba yimfuno yesiqinisekiso sexabiso, kanti yena uMaslow (1954) uthi le mfuno yimfuno yokuzingca. Le mfuno ke kweli candelo isetyenziswe amathuba amane. Okokuqala isetyenziswe kumhlathi wesibini kumgca wesithandathu. Apha abantu kuvuyiswana nabo ke ngoko kufunwa bazive bengabantu abalungileyo. "I would also like to congratulate everybody who participated in volunteer work last month to respond to the call made in the Freedom Charter—that The Doors of Learning and Culture Shall be Opened!"

Okwesibini isetyenziswe kumhlathi wesine kumgca weshumi elinesibhozo. Apha abantu babonakalisa ukuzibandakanya kwabo ngokwenza inkxaso kula malima, oko ke kuza kubenza ukuba bazingce ngokuphumelela kwamalima. Le ntetho ingqinwa ngamagama abhalwe kumgca weshumi elinesibhozo, athi " In many schools, parents also came to hear more about the Volunteer Campaign and to express their support."

Okwesithathu le mfuno isetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesine. Apha kubonakaliswa indlela abantu abakulungele ngayo ukuzibandakanya neli lima ukwenzela ukuphucula ilizwe labo. Oku kungqinwa ngamagama akumgca wamashumi amabini anesine, athi "This illustrates the readiness of our members and supporters as well as our people in general directly to participate in the process of the reconstruction and development of our country."

Okwesine le mfuno isetyenziswe kumhlathi wethoba kumgca wamashumi amane. Apha abantu bayanconywa ngokuxabisa kanti nangokuxhasa kumalima angaphambili. Ngokwenza oko nabanye baza kuba nomdla. Oku kungabonakala ngokujonga amagama akumgca wamashumi amane, athi "In this regard, we extend our sincere appreciation to the religious organisations that have already expressed their support for the letsema Volunteer Campaign and their readiness to participate."

Inkqubo Yesindululo Sesiseko Esikukungaguquguquki

Njengoko kwahlulwe kwazindidi ezimbini, zombini ezi ndidi zisetyenzisiwe kweli candelo. Ezi ndidi zezi;

Isivumelwano

Sahlulwe sanamacandelwana athile kodwa kweli candelo leli phetshana sisifumene kahlanu. Sifumene la macandelwana;

Ukubonakalisa Ukuba Nokuxelwa Kwangaphambili

Oku kweli candelo kusetyenziswe kabini. Okokuqala kumhlathi wesibini kumgca wethoba. Apha abantu baboniswa ngendlela eyiyo esele ikhona nabanokuthi baqwalasele kuyo nebalulekileyo abanokuthi bafunde kuyo. Le ngxelo ingqinwa kokubhalwe kumgca wethoba "Immediately, we correctly focused on the important issue of helping to reinforce the culture of learning, teaching and discipline in our schools."

Okwesibini oku sikubona kumhlathi weshumi elinanye kumgca wamashumi amahlanu. Apha kukhuthazwa abantu ukuba bazinikele kweli lima nanjengoko abanye babenzile ngaphambili. Ngokwenza oko ikhona into abaya kuyizuza. Oku singakubona ngokujonga amagama akumgca wamashumi amahlanu, athi "What characterised these volunteers was a spirit of dedication, courage and sacrifice."

Isiqinisekiso Sokhuseleko

Esi siqinisekiso sokhuseleko uParkard (1954) usibiza ngokuba yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uyibiza ngokuba yimfuno yokhuseleko. Sisetyenziswe kabini kweli candelo. Okokuqala sisetyenziswe kumhlathi wesithandathu kumgca wamashumi amabini anesibhozo. Apha kunikwa abantu ithema lokuba lingakhona ithuba lokuba nabanye abantu abaninzi babe nawo umdla kwilima. Kwaye abantu bangaziva bekhuselekile benokubandakanywa nabanye abantu. "This gives the possibility to achieve extensive outreach to the people, reaching the individuals in our society who are most in need of support and assistance, unencumbered by the problem of government bureaucracy."

Okwesibini isiqinisekiso sokhuseleko sisetyenziswe kumhlathi weshumi kumgca wamashumi amane anesithandathu. Apha abantu baboniswa ukuba ngokuphumelela kweli lima kuza kwenza impembelelo kwabo babezinikele ekulweni inkululeko abangamaqhawe ngoku. Ngokwenza oko ke abantu baza kuqiniseka ukuba bakhuselekile. Le ntetho ingqinwa kokubhalwe kumgca wamashumi amane anesithandathu, "Accordingly, we must draw inspiration from and emulate the great heroes and heroines of our country who, at that time, volunteered to defy the apartheid system as part of the intensification of the struggle for liberation."

Ukusetyenziswa Kwentlawulo

Ukusetyenziswa kwentlawulo kusetyenziswe kanye kweli candelo. Kumhlathi wesihlanu kumgca wamashumi amabini ananye. Apha abantu baboniswa intlawulo abayifumeneyo, ntlawulo leyo iyimpumelelo abayiphumezileyo ngokwenza amalima aphumelele. Le ntetho ingqinwa ngokucaphula amagama akumgca wamashumi amabini ananye, athi "The success achieved was all the more remarkable given that the Volunteer Campaign was only announced on January 6, we marked the 90th Anniversary of the ANC at the successful rally in Durban."

Ukungavumelani

Ukungavumelani nako kusetyenzisiwe kweli candelo leli phetshana. Nako ke kunamacandelwana, kodwa kweli candelo leli phetshana kusetyenziswe elo libizwa ngokuba luluvo lokuba netyala.

Uluvo Lokuba Netyala

Uluvo lokuba netyala lusetyenziswe kanye kweli candelo. Kumhlathi weshumi elinesibini kumgca wamashumi amahlanu anesixhenxe. Apha kukho uloyiko lokuba abantu bangavumelani nombhali kwinto ayithethileyo. " All of us without exception are still learning many things about what it means to live in a democratic society."

Inkqubo Yesindululo Sesiseko Esisimilo

lingcali uAlice H. Eagley noShelly Chacken (1993) becatshulwa nguLarson (1995) basichaza isimilo njengento yokuhlola into ethile ngokweqondo lokuthanda nokungathandi. Isimilo esi sisetyenziswe kathathu. Okokuqala sisetyenziswe kumhlathi wesithathu kumgca weshumi ilinanye. Apha kunconywa indlela abantu abasebenze ngayo kwaye kuthe kusakuhlolwa kwafunyaniswa ukuba bayavumelana kwinto abayenzayo ngokubona inkqubela kumsebenzi wabo. Le ntetho ingqinwa kokubhalwe kumgca weshumi elinanye, okuthi "We are pleased at the response throughout the country last month".

Okwesibini isimilo sisetyenziswe kumhlathi wesithandathu kumgca wamashumi amabini anesixhenxe. Apha abantu bayaxelelwa ukuba bathe basakuhlolwa babonwa ukuba balungile. Lilonke kubonakaliswa ukuba bayathandwa ngento abayenzileyo. Le ngxelo ingqinwa ngokucaphula amagama akumgca wamashumi amabini anesixhenxe, athi "This is a good thing".

Okwesithathu isimilo sisetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi amahlanu anesithoba ukuya kumashumi amathandathu. Apha kubonakaliswa ukungavumelani kwabantu nabo bazibiza ngokuba bangabantu abafundisa idemokrasi elungileyo. Kuthiwa abantu abakazi nto ke ngoko bayakuhlala befunda. Ukungqina le ntetho ingentla sicaphule amagama akumgca wamashumi amahlanu anesithoba ukuya kumashumi amathandathu, athi " This includes those among us who are fond of presenting themselves as the arbiters of what good democratic practice is".

Uhlalutyo Luka B : Injongo Zelima

Kweli candelo zine injongo zelima. Ezi njongo zifumaneka okokuqala kumhlathi weshumi elinesihlanu kumgca wamashumi asixhenxe anesine, "Indeed, one of the first objectives of the Volunteer Campaign is to strengthen the links and the co-operation between the government and the people."

Okwesibini kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesihlanu, " This is one of the central objectives of the letsema Volunteer Campaign to mobilise the masses of our people to become their own liberators from poverty and underdevelopment."

Okwesithathu sizifumana ezi njongo kumhlathi wamashumi amabini kumgca wekhulu elineshumi, " It must activate our people to restore the social cohesion that was the characteristic of our societies and to move away from atomisation that, for example, leads to breakdown of family life and individual isolation and alienation."

Okwesine nokokugqibela, ezi njongo zifumaneka kumhlathi wamashumi amabini ananye kumgca wewaka elinamashumi asixhenxe, " Many in our society, including the ANC, the government and the religious communities, among others, have taken up this matter with a call for the moral renewal of our society."

Injongo Yokuqala Yelima

Injongo yokuqala kukuba abantu baziva bengakhuselekanga ke ngoko bafuna ukuqinisa untsebenziswano phakathi kwabo norhulumente khon'ukuze bazive bekhuselekile. Inkqubo yesindululo sesiseko esiyifumana apha, ngokuka Parkard (1964) yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uyibiza ngokuba yimfuno yokhuseleko. Oku ke singakubona ngokuthi singqine okubhalwe kumhlathi weshumi elinesihlanu kumgca wamashumi asixhenxe anesine, athi " Indeed, one of the first objectives of the Volunteer Campaign is to strengthen the links and the co-operation between the government and the people."

Injongo Yesibini Yelima

Injongo yesibini yelima kukuba kudityaniswe abantu ukwenzela bayilwele ngokwabo inkululeko yabo, ukulwa indlala nokungabikho kwenkqubela phambili. Ukuba oko kungenzeka abantu bangaziva bekhuselekile ke ngoko bayalufuna olo khuseleko.

Inkqubo yesindululo sesiseko esiyifumana apha uParkard (1964) uthi yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi yimfuno yokhuseleko. Le ntetho ingqinwa ngamagama abhalwe kumhlathi weshumi ilinesithandathu kumgca wamashumi asibhozo anesihlanu, "This is one of the central objectives of the letsema Volunteer Campaign to mobilise the masses of our people to become their own liberators from poverty and underdevelopment."

Le mfuno yokhuseleko siphinda siyifumane kumhlathi weshumi elinethoba kumgca wekhulu elinesine. Apha kuthiwa abantu kufuneka bazibandakanye nokusebenzisana

namapolisa khon'ukuze bazikhusele bona ngokwabo bencediswa ngamapolisa. Ngokwenza oko bangaziva bekhuselekile. Le ngxelo ingqinwa kokubhalwe kumgca wekhulu elinesine," Accordingly, they must themselves be involved in working with the Police Service to fight against crime and not merely sit and wait for the police " to deliver " even when they know who the criminals are."

Siphinda siyifumane le mfuno kumhlathi wamashumi amabini anesibini, kumgca wekhulu elinamashumi amabini ananye. Apha kuthiwa eli lima liza kwakha kwakhona, kwaye lomeleze izinto ezininzi ebezisoloko sifunwa ngabantu, izinto ezinje ngokulwa ulwaphulo-mthetho ekuhlaleni, izinto ezibandakanya ukubulalana, ukudlwengula, ukuxhatshazwa kwabantwana nemilo yasezindlwini. Kuthiwa ngokwenza eli lima abantu bangaziva bekhuselekile kwezi zinto. Oku kungqinisiswa koko kubhalwe kumgca wekhulu elinamashumi amabini ananye, " This is critical in all respects, such as social mobilisation against crimes against the person, including murder, rape, domestic violence and abuse of children."

Sifumana imfuno uMaslow (1954) ayibiza ngokuba yimfuno esisiseko. Le mfuno siyifumana kumhlathi weshumi elinesixhenxe kumgca wamashumi alithoba. Apha kuthiwa abantu kufuneka ibe ngabo abathatha inxaxheba ngempilo yabo. Ngokwenza ilima oko kuya kubanceda kwiimfuno zabo zomzimba kwaye oyena ndoqo sisifo uGawulayo, kwaye singathomalala ngokuthi abantu basebenzisane ekukhuseleni impilo yabo. Le ntetho ingqinwa ngokucaphula amagama akumgca wamashumi alithoba, athi 'For instance, we are waging the ABC campaign with regard to AIDS."

Injongo Yesithathu Yelima

Injongo yesithathu yelima kukuba, ukwenza ilima kwakha intsebenziswano ekuhlaleni kususe ukukrutha-kruthana kwabantu kwiintsapho zabo kunye nokuzikhetha kwabantu babe bodwa. Ngokwenza ilima ezi zinto azinakwenzeka kuba abantu bayasebenzisana. Isindululo sesiseko esisifumana apha, yimfuno uParkard (1964) ayibiza ngokuba yimfuno yesiqinisekiso sexabiso, kanti yena uMaslow (1954) le mfuno uyibiza ngokuba yimfuno yokuzingca. Le ngxelo ingqinwa kokubhalwe kumhlathi wamashumi amabini kumgca wekhulu elineshumi, "It must activate our people to restore the social cohesion that was so characteristic of our societies and to move away from the atomisation that, for example, leads to the breakdown of family life and individual isolation and alienation."

Injongo yesine yelima kukuba abantu babonakalise ukuhlaziyeka okulungileyo kwiindawo abahlala kuzo njengoko urhulumente namanye amaziko asekuhlaleni ekwenzile oko.

Inkqubo yesindululo sesiseko efumaneka apha, uParkard (1964) uthi yimfuno yemveli kanti yena uMaslow (1954) uthi xa ethetha ngale mfundo athi yimfuno yokuzazi ngenene. Le ntetho ingqinwa koko kubhalwe kumhlathi wamashumi amabini ananye kumgca wekhulu elineshumi elinesixhenxe, "Many in our society, including the ANC, the government and the religious communities, among others have taken up this matter with a call for the moral renewal of our society."

4.3 ISISHWANKATHELO SEPHETSHANA LESIBINI VOLUME 2 : 2 (1-3) ILIMA EZIKOLWENI

Unyaka Welima

Kweli phetshana kuthethwa ngezikolo eziza kuvulwa, ke ngoko amalungu ombutho we-ANC nabanye abantu basekuhlaleni kufuneka bahlanganisane benze ilima ukwenzela uvulo lwezikolo lube nesiqalo esilungileyo.

I-ANC ijonge kubomi boMzantsi Afrika obunomahluko ngokwenza, nokuthatha inxaxheba kwimisebenzi yasekuhlaleni eyenza umahluko onguwo okanye olulutho ebantwini. Le misebenzi yimisebenzi enokuthi imelwe ngabantu ekuhlaleni ejongise kwigalelo lenkcubeko yabantu.

Le nkcubeko yokwenza ilima asiyonto intsha apha eMzantsi Afrika, kuba kwiminyaka engama-50 eyadlulayo abantu babebanjwa bayokuhlala eluvalelweni ngenxa yokuba bengafuni ucalucalulo ngoko ke babezinikezele ngokwenza oko.

Eli lima likaJanuary sisiqalo esinempumelelo esiya kuthi sibe negalelo kwinkqubela apha ekuhambeni konyaka. Xa le nkqubela yelima inokuthi yenzeke kwaye nabantu bazimisele, inganegalelo elikhulu kwiziphumo ezihle zematrikhi ekupheleni konyaka.

Oyena ndoqo ekufanele kuhlangatyezwane nawo kukuba kufuneka amaziko asekuhlaleni abandakanye izikolo njengento yasekuhlaleni. Ngokusebenzisana nebhodi yesikolo kufanele badibane nemibutho yasekuhlaleni ukuphuhlisa inkcubeko nezinye izinto ezinje ngemidlalo ekuhlaleni. Ngokudibanisa izikolo namaziko asekuhlaleni oko kungenza ukuba

kufanele badibane nemibutho yasekuhlaleni ukuphuhlisa inkcubeko nezinye izinto ezinje ngemidlalo ekuhlaleni. Ngokudibanisa izikolo namaziko asekuhlaleni oko kungenza ukuba izikolo zizibone zikhuselekile ngenxa yabantu abazinikele kwilima. Amasebe aza kuhlenganisa abantu belima ukuncedisa ibhodi yesikolo ekucoceni nasekuveteni izikolo nokulungisa izakhiwo zezikolo. Xa oku sele kuqaliwe kufuneka ibe yinto eza kwenzeka minyaka le ukwenzela ukuba izikolo zibonakale zigcinakele kakuhle.

Abantu abaza kuthatha inxaxheba kwilima baza kusebenzisana nombutho wabafundi nebhodi emele isikolo kwiphulo lokulanda izixhobo neencwadi zesikolo ebezithathwe esikolweni.

Amalungu e- ANC asePalamente nawo aza kuzibandakanye neli lima kwaye aza kuthi avelele izikolo phambi kokuba zivulwe ukubonakalisa ukuba yonke into iqale ngendlela.

Abantu basekuhlaleni baza kusebenzisa ii-ofisi zeziko lonyulo, njengendawo ekunokuthi kuchazwe kuzo xa izinto zingenzeki ngendlela elindelekileyo. Kufuneka kujongwe iimeko ezibangela ukuba abazali bangabi namali zokuhlawula esikolweni.

1. Eli phetshana lahlulwe langamacandelo amathathu:

- A : Ukuhlenganisana kwabantu ngokuvulwa kwezikolo (ukusuka kumhlathi wokuqala ukuya kowesithandathu)
- B : Izikolo njengento yasekuhlaleni (ukusuka kumhlathi wesixhenxe ukuya koweshumi elinanye)
- C : Ukwenza izikolo zisebenze (ukusuka kumhlathi weshumi elinesibini ukuya koweshumi elinesihlanu)

UMYALEZO WOLUKUHLO KU A

Ukuhlenganisana Kwabantu

Kweli candelo abantu bayahlenganisana ngokwenza ilima behlangabezana nokuvulwa kwezikolo. Ilima asiyonto intsha apha eMzantsi Afrika kuba kwiminyaka engama-50 eyadlulayo abantu babanjwa baya kuhlala eluvalelweni kuba besilwela inkululeko yabo kanti neyabanye abantu, bancama iintsapho zabo. Omnye umzekelo ngamajoni Omkhonto We Sizwe awazinikela ekulweni inkululeko. Esi siqalo seli lima sesona

sinempumelelo kuba xa abantu bathe basebenzisana loo nto iya kwenza ukuba ekupheleni konyaka kubekho iziphumo ezintle zematrikhi.

UMYALEZO WOLUKUHLO KU B

Izikolo Njengento Yasekuhlaleni

Izikolo kufuneka zibandakanywe neminye imibutho yasekuhlaleni ukukhuthaza inkcubeko. Nemidlalo kufuneka yenziwe ngobumbano zizikolo nabantu basekuhlaleni. Ngokwenza le ndibano phakathi kwezikolo namanye amaziko asekuhlaleni, izikolo zingazibona zikhuselekile kuba abantu baza kusibona isikolo njengento yasekuhlaleni. Oku ke kuza kwenzeka ngokuthi abantu benze ilima lokukhusela izinto zesikolo ezinje ngefanishala neencwadi zesikolo. Abantu belima baza kuzibandakanya nombutho wabafundi iCOSAS nebhodi emele isikolo kuncediswane ukwenzela kubekho inkqubela phambili.

UMYALEZO WOLUKUHLO KU C

Ukwenza Izikolo Zisebenze

Umyalezo esiwufumana kweli candelo kukuba abazali kufuneka bathathe inxaxheba ngemfundo yabantwana babo. Enye into ootitshala nabafundi mabazinikezele kumsebenzi wabo. Amalungu ePalamente nawo aza kuthatha inxaxheba kweli lima ngokuthi andwendwele izikolo phambi kokuba zivulwe. Le nto ke baza kuyenzela ukuba babone ukuba yonke into iza kuqala ngendlela eyiyo. Kuza kwenziwa amaziko onyulo apho kuza kubakho ii-ofisi zokuchaza iingxaki ekuthi kuhlenganwe nazo ezimalunga nobhaliso. Enye into ebalulekileyo kukuba kungabikho mntwana ungenakungangeni esikolweni ngenxa yemali yokuhlalawula. Ukuba abazali abanakho okanye banokuhlalawula imali engaphantsi kwaleyo bamele ukuyihlawula mabathethe nebhodi emele isikolo.

UHLALUTYO LUKA A

UKUHLANGANISANA KWABANTU NGOKUVULWA KWEZIKOLO

Inkqubo Yesindululo Sesiseko

Le nkqubo yesindululo sesiseko isetyenziswe kakhulu kweli candelo. Nazi ke apha ngezantsi iinkqubo zesindululo ezisetyenzisiweyo.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Esi sindululo sesiseko sisetyenziswe amaxesha amaninzi kweli candelo. Ezi ndlela zilandelayo zolu hlobo lolukuhlo zingabonakala :

Imfuno Yobumnini

UParkard (1964) le mfuno uyibiza ngokuba yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi xa ethetha ngale mfuno yimfuno yobumnini. Le mfuno isetyenziswe kanye kweli candelo. Kumhlathi wokuqala kumgca wesibini. "As schools across South Africa open over the next two weeks, ANC branch members and public representatives are mobilising communities to do voluntary work to get the school year off to a good start." Apha saziswa ngokuhlanganiswa kwabantu besenza ilima ukwenzela ukuba izikolo zivulwe ngendlela elungileyo.

Imfuno Yokuzingca

NgokukaParkard (1964) le mfuno yimfuno yesiqinisekiso sexabiso kanti uMaslow (1954) yena uthi le yimfuno yokuzingca. Apha kweli candelo le mfuno esetyenziswe kane. Okokuqala kumhlathi wesibini kumgca wesixhenxe. "Addressing a mass celebration in Durban on Sunday, President Thabo Mbeki declared 2002 the Year of the Volunteer for Reconstruction and Development." Apha umbhali uyaqiniseka ngokuxelela abantu ukuba lo nyaka ka 2002 ngenene ngunyaka welima olungiselelwe ekwakheni nokuphuculwa kwelizwe lethu uMzantsi Afrika. Umbhali ngokuthetha oku uyabancoma abantu ngokusebenza kwabo ngempumelelo.

Okwesibini kumhlathi wesithathu kumgca weshumi elinesithathu. "This effort aims to contribute to a culture of community service and development throughout the country." Apha abantu baziswa ukuba ngokwenza ilima, oko kuza kwenza igalelo kwizinto ezithile zenkcubeko yasekuhlaleni nakwihlabathi lonke. Umbhali ukhuthaza nento yokuba izikolo kufuneka zisebenzisane nabantu basekuhlaleni.

Okwesithathu le mfuno isetyenziswe kumhlathi wesine kumgca wamashumi amabini anesibini. " This spirit of selfless service underpins the campaign for 2002, where ANC members and members of the broader community are called upon to work in a practical

way to improve the conditions of the South African people." Apha umbhali usixelela ukuba le nkqubo ilungile kwaye ixhasa ilima lika 2002. Kukhuthazwa ukuba abantu basekuhlaleni basebenzisane ngendlela ebonakalayo ukuphucula iimeko zabantu baseMzantsi Afrika.

Okwesine le mfuno siyifumana kumhlathi wesithandathu kumgca wamashumi amathathu anesixhenxe. "While the ANC branch will be central in mobilising volunteers, it will work to involve community leaders and other organised sectors." Apha sixelelwa ukuba xa abantu behlanganisene benze ilima loo nto bayenzayo iya kuphumelela xa benokuzibandakanya neenkokheli zasekuhlaleni. Umbhali apha ukhuthaza umanyano phakathi kwabantu kunye nabo baziinkokheli zabo. Ukwenzela abantu bakwazi ukufikelela kwiinkokheli zabo kungabikho msantsa phakathi kwabo.

Imfuno Yokhuseleko

Le mfuno uParkard (1964) uyibiza ngokuba yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi xa ethetha ngale mfuno, yimfuno yokhuseleko. Isetyenziswe kanye apha kweli candelo lokuqala leli phetshana. Kumhlathi wesine kumgca weshumi elinesibhozo. "The defiance of Unjust Laws Campaign, which began 50 years ago this June, relied on a corps of volunteers who risked arrest and imprisonment by openly defying apartheid laws." Abantu bafuna ukhuseleko ke ngoko ngokwenziwa kwelima ukhuseleko luza kubakho. Nakwiiminyaka engaphambili yama-50 ukhuseleko lwenziwa abantu bezinikele ekuhlaleni eluvalelweni befuna ukhuseleko kwingcinezelo zocalucalulo ezazikhona ngoko. Babezinikele ke bengajonganga ntlawulo besilwela ilizwe labo.

Inkqubo Yesindululo Sesiseko Ukungaguquguquki

Le nkqubo isetyenzisewe nayo kweli candelo. Kwiindidi zokungaguquguquki ezimbini, kusetyenziswe udidi ekuthiwa sisivumelwano.

Isivumelwano

Isivumelwano sisetyenzisiwe apha kweli candelo kwaye kusetyenziswe uhlobo lwaso elikukubonakalisa ukuba nokuxelwa kwangaphambili.

Ukubonakalisa Ukuba Nokuxelwa Kwangaphambili

Ukubonakalisa ukuba nokuxelwa kwangaphambili kusetyenziswe kanye kweli candelo. Kumhlathi wesithathu kumgca wesithoba. "Each month of this anniversary year the ANC is focusing on a different area of South African life, organising and participating in local activities which make a positive difference to the lives of the people. Abantu bafuna ukuphucula indlela yangaphambili ebebesenza ngayo izinto. Apha ke ngoku siboniswa indlela abazibandakanye ngayo kwimisebenzi yezikolo neyasekuhlaleni ukwenza umahluko onguwo.

Inkqubo Yesindululo Sesiseko Esisisimilo

Le nkqubo isetyenziswe kabini kweli candelo. Okokuqala isetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesithandathu. "The focus of the campaign for January is a successful beginning to the school year, which is critical to the effectiveness of learning and teaching throughout the year." Abantu apha bayanconywa ngomsebenzi omhle abawuqalileyo ezikolweni. Lo msebenzi uza kuthi wenze inkqubela kwimfundo apha phakathi enyakeni.

Okwesibini isimilo sisifumana kwakumhlathi wesihlanu kumgca wamashumi amathathu ananye. "With a pass rate of 61,7 percent, the results of 2001 demonstrate the good work being done to its apartheid past." Abantu apha bexelelwa ukuba ngokwenza ilima nangokusebenzisana bangenza iziphumo ezihle zematrikhi ekupheleni konyaka. Kwaye ke ukunyuka kwezinga lokuphumelela imatrikhi loo nto ibonisa umsebenzi omhle nolungileyo abawenzileyo.

UHLALUTYO LUKA B

IZIKOLO NJENGENTO YASEKUHLALENI

Inkqubo Yesindululo Sesiseko Sengxoxo

Le nkqubo isetyenzisiwe apha kweli candelo. Inkqubo zesindululo ezisetyenzisiweyo zezi :

Inkqubo Yesindululo Sesiseko Esiyimfuno

Imfuno isetyenzisiwe kakhulu kweli candelo. Ezi ndlela zilandelayo zemfuno ziyafumaneka:

Imfuno Yobumnini

UParkard (1964) uthi le yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) le mfuno uyibiza ngokuba yimfuno yobumnini. Le mfuno isetyenziswe kabini kweli candelo. Okokuqala isetyenziswe kumhlathi wesixhenxe kumgca wamashumi amane ananye. "The key challenge will be to encourage communities to see local schools as community resources, able to serve a number of functions within an area." Apha kukhuthazwa abantu ukuba bazibone izikolo njengezinto ezibalulekileyo zasekuhlaleni. Kufuneka bathathe inxaxheba kuyo yonke into elulutho enxulumene nesikolo. Bancedise ukukhusela izikolo kumasela nokugcina izakhiwo zezikolo zikhuselekile. Bazithathe izikolo njengemizi yabo abahlala kuyo kuba kulapho abantwana babo bafunda khona, ke ngoko mabazithande njengezinto zabo.

Okwesibini le mfuno siyifumana kumhlathi weshumi kumgca wamashumi amathandathu. "Volunteers will be participating, together with the Congress of South African Students (COSAS) and SGBS, in operation Mazibuye to retrieve books, learning material and equipment which may have been removed from the schools." Abantu baboniswa ukuba mabasebenzisane nombutho wabafundi iCOSAS nebhodi emele abafundi ekubuyiseni izinto zesikolo ezinje ngefanishala ebezithathwe esikolweni. Umbhali uzama ukuxelela abantu ukuba xa bebenze ilima kwangaphambili ngekungakhange kubekho umonakalo onjalo ezikolweni, lilonke makusetyenziswane ukulwa umonakalo ezikolweni.

Imfuno Yeziphumo Ezibunjiweyo

UParkard (1964) uthi le mfuno yimfuno yeziphumo ezibunjiweyo, uMaslow yena akathethi ngale mfuno. Isetyenziswe kanye kweli candelo. Kumhlathi wesibhozo kumgca wamashumi amahlanu. "Branches will mobilise community volunteers to help the SGBs in cleaning, painting and repairing the school buildings and grounds in preparation for the beginning of the school year." Apha kuthiwa abantu mababonise umsebenzi wabo

wezandla ekulungiseni kwakhona izakhiwo zezikolo. Ke ngoko baza kwenza ilima bencedisa ibhodi emele isikolo ukucoca nokulungisa isikolo sibe semgangathweni omhle.

Imfuno Yokuphila Naphakade

UParkard (1964) uthi le yimfuno yokuphila naphakade, uMaslow (1954) yena akathethi nto ngale mfuno. Isetyenziswe kanye kweli candelo. Kumhlathi wesibhozo kumgca wamashumi amahlanu anesine. "While this work will begin now, it will need to be carried out throughout the year and on an ongoing basis to maintain the school infrastructure and physical environment." Apha abantu banqwenela ukuba le nto yelima ibe yenzekile inga ingayinto enokwenzeka ubomi babo bonke ukwenzela ukugcina imeko yezikolo iyelungileyo. Umnqweno wabo ke ungafezeka xa benokuqhubekeka ngokwenza amalima minyaka le.

INKQUBO YESINDULULO SESISEKO

Ukungaguquguquki

Ukungaguquguquki kusetyenzisiwe nako kweli candelo. Kusetyenziswe uhlobo lwako olusivumelwano.

Isivumelwano

Apha kwisivumelwano kusetyenziswe uhlobo lwaso olusisiqinisekiso sokhuseleko. Esi siqinisekiso sokhuseleko sifana noko uParkard (1964) akubiza njengemfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi yimfuno yokhuseleko. Sisifumana kumhlathi wesixhenxe kumgca wamashumi amane anesibhozo. "This will help to combat neglect, vandalism and theft in schools." Abantu baxelwa ukuba mabazithathe izikolo njengezinto zasekuhlaleni. Kuqinisekiswa ukhuseleko olunokuba khona xa kunokwenziwa amalima. Xa abantu benokusebenzisana lungacutheka ulwaphulo-mthetho nokubiwa kwezixhobo zezikolo.

Okwesibini isiqinisekiso sokhuseleko sisetyenziswe kumhlathi weshumi kumgca wamashumi amathandathu anesine. "Specific days will be targeted before the opening of schools for students to return their books and to mobilise communities to return furniture or

equipment taken from school." Apha kuthiwa ngokwenza ilima kusetyenziswane, kuza kuthi kukhuseleke izinto zezikolo ezinje ngeencwadi ngokuthi kuhlenganiswe amaziko asekuhlaleni kugqogqwe ezo ncwadi nefanishala kwezo ndawo zikuzo. Xa kwenziwe oko amasela awanakho ukuba aphinde athathe izinto zezikolo kuba aza koyika ke ngoko izikolo ziza kukhuseleka.

Inkqubo Yesindululo Sesiseko Esisimilo

Le nkqubo yesindululo sesiseko isetyenziswe kanye apha kweli candelo leli phetshana. Isimilo esi sisifumana kumhlathi wethoba kumgca wamashumi amahlanu anethoba. " **This** will ensure that learning can begin promptly following the opening of classes." **Apha** siboniswa ukuba ukuzinikela kwabantu kwilima nokuncedisa kwimfuneko zezikolo kuqinisekisa ukuvulwa kwezikolo okunempumelelo. Lilonke isiqalo esihle sokuvulwa kwezikolo sixhomekeke ekuzinikeleni kwabantu kwilima.

UHLALUTYO LUKA C

UKWENZA IZIKOLO ZISEBENZE

Inkqubo Yesindululo Sesiseko Sengxoxo

Le nkqubo yesindululo sesiseko isetyenzisiwe kweli candelo leli phetshana. Ezi ntlobo zayo zilandelayo ziyafumaneka:

Inkqubo Yesindululo Sesiseko Esiyimfuno

Le nkqubo yesindululo sesiseko isetyenzisiwe apha kweli candelo. Kusetyenziswe ezi ntlobo zayo zilandelayo:

Imfuno Yokuzingca

Uparkard (1964) le mfuno uyibiza ngokuba yimfuno yesiqinisekiso sexabiso kanti yena uMaslow (1954) uthi xa ethetha ngale mfuno yimfuno yokuzingca. Le mfuno isetyenziswe amaxesha amabini apha kweli candelo. Okokuqala isetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi asixhenxe anesixhenxe. " Branches will mobilise the community in monitoring and combating absenteeism from schools and promoting learner

and teacher commitment." Apha kuthiwa abantu kufuneka babe neliso, bajonge ukuba isikolo sihanjwa kakuhle na. Kwaye kukhuthazwa ukuzinikezela phakathi kootitshala nabafundi ngemfundo yabo. Le nkuthazo ke iya kubonakala ngokuthi abantu benze ilima.

Okwesibini le mfuno siyifumana kumhlathi weshumi elinesithathu kumgca wamashumi asibhozo anesihlanu. " Among the work they will be doing will be to visit schools in the days immediately before the opening of schools to establish that everything is ready for the start of the school year- that sufficient material is available and has been allocated, that the progress of admissions is in place, that the school environment is ready for learning and teaching to begin, and that staff are ready to begin work." Abantu apha baxeelwa ukuba xa bethe benza ilima, baza kuthi bakhuthazwe nangamalungu ePalamente ngokuza ezikolweni ukuza kubona ukuba yonke into sele ilungele ukuvulwa kwezikolo.

Imfuno Yokwaneliseka Komntu Buqu

Le mfuno uParkard (1964) uyibiza ngokuba yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi le mfuno yimfuno yobumnini. Le mfuno isetyenzisiwe kanye apha kweli candelo. Kumhlathi weshumi elinesihlanu kumgca wamashumi asexhenxe. " If parents cannot afford the required school fees, or can pay a lesser amount, they may write a letter to SGB asking for an exemption." Apha sixelelwa ukuba abazali mabazibandakanye nebhodi emele isikolo khon'ukuze xa beneengxaki zokuhlawula imali yesikolo bakwazi ukuthetha. Kukhuthazwa unxibelelwano phakathi kwabo. Eli lima liza kwenza ukuba kube lula ukwenza oko xa bathe bazinikezela ekusebenzisaneni kuza kuba lula ukuba umntu achaze imeko yakhe.

Inkqubo Yesindululo Sesiseko Ukungaguquguquki

Le nkqubo isetyenzisiwe apha kweli candelo. Kusetyenzisiwe uhlobo lwayo olusisivumelwano.

Isivumelwano

Isivumelwano sisetyenzisiwe kwaye kusetyenzisiwe udingi lwaso olusisiqinisekiso sokhuseleko.

UParkard (1964) uthi xa ethetha ngesiqinisekiso sokhuseleko athi, yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Sisetyenziswe kanye apha kweli candelo. Kumhlathi weshumi elinesibini kumgca wamashumi asixhenxe anethoba. " In the longer term, efforts will be made to strengthen the capacity of SGBs by calling on the voluntary services of former students who are professionals, tertiary students and others with skills to contribute." Apha kuthiwa xa kunokubizwa abafundi abasele baphuma ezikolweni baze kwenza ilima, nabo basezidyunivesiti nabo sele bephangela bengootitshala, amagqwetha njalo-njalo, bancedise, nebhodi emele isikolo ingatsho yomelele izive ikhuselekile ngokuphelekwa ngabo.

Inkqubo Yesindululo Sesiseko Esisisimilo

Isimilo sisetyenziswe kanye apha kweli candelo. Kumhlathi weshumi elinesihlanu kumgca wamashumi alithoba anesithathu. " An important thrust of this work is to ensure that parents are familiar with their rights with respect to admissions." Abantu baboniswa oko kubalulekileyo banokuthi bakwenze ukukhawulelana neengxaki zabo zezimali zezikolo. Kubonakaliswa ukuba bayathandwa nokuba iimeko zabo zemali zime kanjani na, kwaye bakhathalelwe.

4.4 ISISHWANKATHELO SEPHETSHANA LESITHATHU VOLUME 2 :5 (4) ILIMA EZIKOLWENI

Abantu Basabela Ubizo Lwelima

Ubizo lwe-ANC lokuqinisekisa ngokuvulwa kwezikolo okunempumelelo lunyamekelwe kumaphondo amahlanu avule izikolo zawo. Ngokwenza kwayo ilima i-ANC ihlanganise amaziko asekuhlaleni ukuqinisekisa ukuba imfundo iqala ngosuku lokuqala lokuvulwa kwezikolo.

Ekhokela eli lima uMongameli uThabo Mbeki utyelele izikolo ezine e-East Rand eGauteng. Wayenxibe iimpahla zokusebenza egxininisa kwinto yokuba abantu basekuhlaleni mabazibandakanye kumsebenzi wezandla ukuphucula imeko yezakhiwo zezikolo. Uthe nabafundi kufuneka bayazi ukuba izikolo zezabo, ke ngoko ngabo abantu ekufuneka bazikhathalele.

nabafundi kufuneka bayazi ukuba izikolo zezabo, ke ngoko ngabo abantu ekufuneka bazikhathalele.

Umdla wabantu wokuba bazinikele ekwakheni iindawo abahlala kuzo awunakwenza tshintsho. Utshintsho luya kuvela xa abantu bebonakala bezinikezele kwilima atsho norhulumente abe nomdla kutsho kubekho utshintsho. Kwimfundo ilima liye lifuneke xa kukho umsebenzi omninzi ekufuneka wenziwe ezikolweni, onje ngokubonelelwa ngezinto zokufunda nokulungiswa kwezakhiwo zezikolo. Eyona nto ebangela kwenziwe eli lima kukuzama ukukhusela izinto nezakhiwo zezikolo.

1. Eli phetshana lahlulwe langamacandelo amabini :

- A : Abantu basabela ubizo lwelima (ukusuka kumhlathi wokuqala ukuya kowesibini)
- B: limbonakalo ezibonisa ukuba abantu balusabele ubizo lwelima. (ukusuka kumhlathi wesithathu ukuya kowesihlanu)

UMYALEZO WOKUKUHLO KU-A

Abantu Basabela Ubizo Lwelima

Apha abantu baxeelwa ngendlela abanyamekele ngayo ubizo kumaphondo amahlanu aza kuvula izikolo, nangendlela abaqinisekisa ngayo uvulo lwezikolo olunempumelelo. I-ANC ihlanganise abantu benza amalima ukulungiselela isiqalo esihle sonyaka omtsha. Okubonakalise impumelelo koku kukubona uMongameli uThabo Mbeki ehambela izikolo ezine e-East Rand eGauteng, enxibe iimpahla zokusebenza ekhuthaza ukuba kusetyenzwe ngezandla kuphuculwe izakhiwo zezikolo. Ukhuthaze nabafundi ngokubaxelela ukuba isikolo sesabo ke ngoko ngabo abamele ukuba bathathe inxaxheba kuyo yonke into yesikolo.

UMYALEZO WOLUKUHLO KU-B

limbonakalo Ezibonisa Ukuba Abantu Balusabele Ubizo Lwelima

Abantu baxeelwa ukuba xa bethe benza amalima loo nto iya kwenza urhulumente naye abe nomdla xa ebona umsebenzi osele wenziwe. Kuya kuthi ke ukuze kubonakale

utshintsho kubekho igalelo likarhulumente batsho nabantu babe nomdla kakhulu. Ezikolweni abantu kufuneka baqwalasele imisebenzi ebalulekileyo ekufuneka yenziwe. Loo misebenzi ke ibandakanya ukubonelelwa ngezixhobo zokufunda kanti nokulungiswa kwezakhiwo zezikolo. Zonke ezi zinto ke zingenzeka lula xa kunokwenziwa amalima. Owona ndoqo obangela ukuba kubekho laa malima kukungabikho kokhuseleko ezikolweni. Laa malima anganceda kwizinto ezinjalo kwaye nezikolo ziza kubonakala zikhuselekile.

UHLALUTYO LUKA- A

ABANTU BASABELA UBIZO LWELIMA

Inkqubo Yesindululo Sesiseko Sengxoxo

Inkqubo yesindululo sesiseko sengxoxo isetyenzisiwe apha kweli candelo. Inkqubo zesindululo sesiseko ezisetyenzisiweyo apha zezi :

Inkqubo Yesindululo Sesiseko Esiyimfuno

Imfuno isetyenziswe amaxesha amaninzi apha kweli candelo. Nazi iindlela zolu hlobo lolukuhlo:

Imfuno Yokuzingca

UParkard(1964) uthi le yimfuno yesiqinisekiso sexabiso kanti yena uMaslow (1954) uthi le yimfuno yokuzingca. Le mfuno isetyenziswe kanye apha kweli candelo. Kumhlathi wokuqala kumgca wokuqala. " The ANC's call to the people to ensure a successful start to the school year was heeded in the five provinces which opened their schools this week." Apha abantu banconywa indlela ababonakalise ngayo umdla ngexesha ebebebizwe yi-ANC ukuba benze ilima. Kumaphondo amahlanu aza kuvula izikolo, abantu babonakale belunyamekele ubizo lwabo. Apha abantu babonise inkathalo, yiyo loo nto banconywa. Kulo msebenzi wabo babonisa umpumelelo kuvulo lwezikolo.

Imfuno Yeziphumo Ezibunjiweyo

Uparkard (1964) uthi le mfuno yimfuno yeziphumo ezibunjiweyo, uMaslow (1954) akathethi nto yena ngale mfuno. Siyifumana kanye le mfuno kweli candelo. Kumhlathi

wesibini kumgca weshumi elinanye. " Wearing the overalls, the President stressed the need for all members of the community to get involved in practical work to improve the condition of school buildings." Abantu apha balukuhlwa ngokuba kufuneka bazinikele kumsebenzi wezandla ukuphucula iimeko zezikolo. Kuboniswa ukuba xa benokuzinikezela basebenze ngokwabo bangawubona umsebenzi wabo nempucuko abayenze ngezandla zabo.

Imfuno Yobumnini

UParkard (1964) uthi le mfuno yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi le yimfuno yobumnini. Le mfuno isetyenzisiwe kanye apha kweli candelo. Kumhlathi wesibini kumgca weshumi elinesithathu. "He told students at the schools that they needed to own their school, to take responsibility for its care and to prevent vandalism and neglect." Apha umbhali uxelela abantu ngendlela amabazinikezele ngayo entweni yabo. Kufuneka ibe ngabo abazinikezelayo khon'ukuze norhulumente abancedise. Abafundi kufuneka bayazi ukuba izikolo zezabo ke ngoko ngabo abafanele bathathe inxaxheba ngokhuseleko lwezikolo. Apha umbhali uzama ukugxininisa into yokuba abafundi mabayazi ukuba izikolo zezabo.

UHLALUTYO LUKA B

IIMBONAKALO EZIBONISA UKUBA ABANTU BALUSABELE UBIZO LWELIMA

Inkqubo Yesindululo Sesiseko Sengxoxo

Esi sindululo sesiseko sisetyenzisiwe apha kweli candelo. Iintlobo zayo ezisetyenzisiweyo zezi zilandelayo:

Inkqubo Yesindululo Sesiseko Esiyimfuno

Le nkqubo yesindululo sesiseko isetyenzisiwe apha kweli candelo ngendidi zayo ezahlukeneyo ezi zezi :

Imfuno Yokuzingca

UParkard (1964) uthi xa ethetha ngale mfuno athi yimfuno yesiqinisekiso sexabiso kanti yena uMaslow (1954) uthi le mfuno yimfuno yokuzingca. Le mfuno esetyenziswe kanye kweli candelo. Kumhlathi wesine kumgca weshumi elinesithandathu. "The willingness of the people to be active participants in developing their communities will not only encourage the process of people-driven change." Abantu baxelelwa ukuba xa bona bathe babonisa umdla norhulumente uya kubancedisa kuze kubonakale utshintsho. Ke ngoko abantu bayakhuthazwa ukuba bazinikele emsebenzini wabo wasekuhlaleni. Urhulumente uncedisa abantu ababonayo ukuba nabo bayazama.

Imfuno Yeziphumo Ezibunjiweyo

UParkard (1964) uthi xa ethetha ngale mfuno athi yimfuno yeziphumo ezibunjiweyo, uMaslow (1954) yena akathethi ngale mfuno. Isetyenziswe kanye apha kweli candelo. Kumhlathi wesine kumgca wamashumi amabini ananye. "Already the focus on education has drawn attention to areas where more work needs to be done, such as the provision of learning materials, repair of buildings, and construction of classrooms and toilets." Apha umbhali ukhuthaza ukuba abantu mababonise umsebenzi wabo wezandla ngokulungisa izinto ezisilelayo ezikolweni. Wonke umntu osekuhlaleni makaveze isiphiwo sakhe sokusebenza ngezandla kulungiswe izikolo zikhangeleke zikwimeko entle.

Inkqubo Yesindululo Sesiseko Esisimilo

Isimilo sisetyenziswe kanye apha kweli candelo. Kumhlathi wesihlanu kumgca wamashumi amabini anesihlanu. "The focus on education will continue until the end of January, emphasising the succesful opening of all schools across the country." Umbhali apha ubonakalisa ukuba uyithandile into eyenziwe ngabantu kwaye loo nto ibonakalisa ukuba uvulo lwezikolo luya kuba lolunempumelelo. Uyabakhuthaza ke umbhali ngokubancoma kwaye bayathandwa ngumbhali ngento abayenzileyo. Umbhali ke lilonke ukhuthaza abantu ngenkqubela phambili kwilima kuba ngokwenza lona kubakho utshintsho.

Inkqubo Yesindululo Sesiseko Ukungaguquguquki

Apha kweli candelo leli phetshana kusetyenziswe uhlobo lokungaguquguquki olusivumelwano.

Isivumelwano

Isivumelwano sisetyenzisiwe apha kweli candelo. Kusetyenziswe icandelwana lwaso elisisiqinisekiso sokhuseleko.

Isiqinisekiso Sokhuseleko

UParkard (1964) thi xa ethetha ngesiqinisekiso sokhuseleko athi yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Isiqinisekiso sokhuseleko sisetyenziswe kanye apha kweli candelo. Kumhlathi wesihlanu kumgca wamashumi amathathu. " The aim of these initiatives is to establish sustainable community programmes focusing on the maintenance of school buildings, the use of school facilities for a range of community activities, the prevention of absenteeism, and the promotion of an environment for learning and teaching." Apha umbhali ubonisa ukuba ngokwenza ilima izakhiwo zezikolo ziza kuhlala zikhuselekile kwaye ngokwenza ilima bayaluqinisekisa olo khuseleko.

4.5 ISISWANKATHELO SEPHETSHANA LESINE 2 : 5 (4 – 6) **UKHUSELO NOKHUSELEKO**

Amaziko Asekuhlaleni Asebenzela Ukubanga Ukuba Kubuyiselwe Izitrato Zabo

Amasebe e-ANC namanye amaziko akhuthaza idemokrasi aza kuhlenganisana enze ilima ukulungiselela ukubanga ukuba kubuyiselwe izitrato zabo, iindawo zokudlalela abantwana, amaziko asekuhlaleni nezikolo kubaphuli mthetho. I-ANC ijongise ekulweni ulwaphulo-mthetho kule nyanga kaFebruwari njengeny yezinto abaza kuzithetha ekuvuyisaneni nayo ukugqiba iminyaka engama-90. Eli lima lijongise ekukhuthazeni inkcubeko yokuzinikela kwabantu kwimisebenzi yasekuhlaleni nokukhuthaza intsebenziswano phakathi kwabantu namapolisa.

Abantu baza kwenza ilima bephuma kumaziko ngamaziko asekuhlaleni anje ngeecawa nakwimibutho ethile yasekuhlaleni. Oyena ndoqo obangela ukuba kwenziwe eli lima kukuqinisekisa ukuba iiCommunity Police Forums zisebenza ngokugqibeleleyo na namaziko asekuhlaleni kwakunye nemibutho ethile yasekuhlaleni. La macandelo aquka imibutho yolutsha, yomama, oosomashishini nayo yonke eminye imibutho efumanekayo ekuhlaleni. Abantu belima baza kunceda iiCommunity Police Forums (CPFs) ukucoca nokuveta kwakunye nokubiya izikhululo zamapolisa. Abantu bayakhuthazwa ukuba bazinikele kulo msebenzi.

Eyona njongo wokwenza eli lima kukuphelisa ukuphathwa gadalala okwenziwa komama nasebantwaneni. Ulutsha lwasekuhlaleni luza kukhuthazwa ukuba luzibandakanye namapolisa elandela imithetho yokhuselo nokhuseleko. Le nto ke yeli lima iza kuncedisana norhulumente kuba aba bantu baza kuzinikela ekusebenzisaneni namapolisa aza kufundisa izinto zesipolisa izinje ngokuthatha inkcazelo yesimangalo.

Kuza kugxininiswa ekubeni abantu bawamkele umsebenzi ekufanele ukuba bathathe inxaxheba kuwo. Abantu kufuneka bathethe bahlangane bachaze bonke abaphuli-mthetho nezinto ezikrokrekelayo emapoliseni. Eli lima lenzelwa intsebenzisanano phakathi kwamapolisa nabantu basekuhlaleni, kwaye liza kuphelisa umkhuba wokuba kuthengwe izinto ezibiweyo emaseleni, beqinisekiswa ukuba ukwenza oko kukhuthaza ulwaphulo-mthetho.

Eli lima liza kuxhaswa nangamalungu e-ANC asePalamente kanti nooCeba basekuhlaleni. Inkqubela phambili yeli phulo lokucutha ulwaphulo-mthetho ibe nesiphumo sokucutheka kolwaphulo-mthetho elizweni lonke. Kubekho nokucutheka kwenani lolwaphulo-mthetho olwenziwa koomama nasebantwaneni. Olu khuseleko lwenzelwa ukulwa amalungelo okhuseleko kubantu baseMzantsi Afrika.

1. Eli phetshana lahlulwe langamacandelo amabini :

- A : Amaziko asekuhlaleni asebenzela ukubanga ukuba kubuyiselwe izitrato zabo (ukusuka kumhlathi wokuqala ukuya kowesibhozo)
- B: Amaziko asekuhlaleni ayahlanganisana ukuqinisekisa ukuba iindawo ekusetyenzelwa kuzo zikhuselekile. (ukusuka kumhlathi wethoba ukuya koweshumi elinesithandathu)

UMYALEZO WOLUKUHLO KU-A

Amaziko Asekuhlaleni Asebenzela Ukubanga Ukuba Kubuyiselwe Izitrato Zabo

Umyalezo esiwufumanayo ngowokuhlanganisana kwamasebe e-ANC kwilizwe lonke esenza ilima ezinikele ekubangeni ukuba kubuyiselwe izitrato zabo, indawo zokudlala zabantwana nezikolo kubaphuli-mthetho. Sifumanisa ukuba i-ANC ijonge kwinjongo zayo ezilwa nolwaphulo mthetho khon'ukuze nayo ikuthathe oko njengento abanokuxoxela phezu kwayo. Le nto ikhuthaza ukuzinikela kwabantu ekulweni ulwaphulo-mthetho. Aba bantu ke baza kuphuma kumaziko asekuhlaleni onje ngeecawa nemibutho yabantu esekuhlaleni. Eyona njongo yesi senzo kukuqinisekisa ukuba iCommunity Police Forum (CPF) iyasebenza nyhani namaziko asekuhlaleni. Abantu belima baza kuncedisa iCPF ukucoca nokulungisa izinto zezikhululo zamapolisa. Abantu abaneziphiwo nabanamava ezinto ezithile ezinje ngoonontlalo-ntle kufuneka bancedise ukulwa ubundlobongela nolwaphulo-mthetho. Eli lima ubukhulu becala luza kujongisa koomama, abantwana, kubantu abadala nakubantu abakhubazekileyo. Ugxinisiso lusekupheliseni ubundlobongela kubo. Ulutsha lukhuthazwa ukuba luzibandakanye namapolisa belandela imithetho yokhuselo nokhuseleko. Injongo esekubeni abantu bazinikele ekulweni nobundlobongela. Kufuneka abantu bathethe xa kukho into abangayiqondiyo enolwaphulo-mthetho kungade kwenzeke umonakalo. Ngokwenza eli lima liza kwenza ukuba baphelelwe ngumdla wokuthenga izinto ezibiweyo.

UMYALEZO WOLUKUHLO KU-B

Amaziko Asekuhlaleni Ayahlanganisana Ukuqiniseka Ukuba lindawo Ekusetyenzelwa Kuzo Zikhuselekile

Umyalezo esiwufumana kweli candelo kukuqinisekiswa ngokhuseleko lweendawo zokusebenzela. Iinzame ziza kwenziwa ukuqinisa ubuhlobo phakathi kwabaqashi nabaqashwa ngokuphelisa ucalucalulo kwiindawo zokusebenzela. Amalungu e-ANC asePalamente aza kuncedisa kweli lima lokhuselo nokhuseleko. Iinkqubo zasezinkundleni zimisiwe ukuphucula impatho yasezinkundleni zamatyala. Ukuphucula izinto zasezinkundleni ezinje ngokuphatha amadokethi, utshutshiso neendawo zokugcina ababanjwa. Kumiswe namaziko oloyiso angama 24 avulwe ngokusesikweni. Kucutheke nempatho-mbi yoomama nabantwana.

UHLALULTYO LUKA-A**AMAZIKO ASEKUHLALENI ASEBENZELA UKUBANGA UKUBA KUBUYISELWE
IZITRATO ZABO****Inkqubo Yesindululo Sesiseko Sengxoxo**

Le nkqubo yesindululo sesiseko isetyenziswe kakhulu kweli candelo. Nazi ke iinkqubo zayo ezisetyenzisiweyo.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Esi sindululo sesiseko sisetyenzisiwe apha kweli candelo. Ezi ndlela zilandelayo zolu hlobo lolukuhlo ziyafumaneka kweli candelo

Imfuno Yokuzingca

UParkard (1964) uthi le yimfuno yesiqinisekiso sexabiso kanti yena uMaslow (1954) uthi le yimfuno yokuzingca. Le mfundo isetyenziswe kabini kweli candelo. Okokuqala kumhlathi wokuqala kumgca wesibini. "Structures of the ANC, its alliance partners and the broader democratic movement will begin this weekend to mobilise communities across the country in voluntary activities to reclaim their streets, parks, community centres and schools from criminals." Abantu babonisa ukuzinikela kwabo ekwenzeni izinto zabo ngokuhlanganisana benze amalima. Bayazidla ngento yokuba kufanele ibe ngabo abalungisa umonakalo othe wenzeka ezintweni zabo. Benza amalima ukulwa ulwaphulo-mthetho oluqhubeka kwiindawo abahlala kuzo.

Okwesibini le mfundo isetyenziswe kumhlathi wesine kumgca weshumi elinesihlanu. "A central part of the campaign is to ensure CPFs interact meaningfully with communities and sectoral organisations." Apha abantu babonakalisa ukuzibandakanya kwabo neeCommunity Police Forums besebenzisana, ikulwa ulwaphulo-mthetho kwindawo abahlala kuzo. Kukhuthazwa nentsebenziswano emayibekho ukukhusela amacandelo akhoyo ekuhlaleni.

Imfuno Yobumnini

UParkard (1964) uthi le yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi xa ethetha ngale mfuno yimfuno yobumnini. Kweli candelo le mfuno isetyenziswe kathathu. Okokuqala isetyenziswe kumhlathi wesibini kumgca wesixhenxe. "The campaign aims to encourage a culture of personal responsibility among communities, strengthen Community Police Forums (CPFs), highlight the efforts and assist the work of the Police, and promote respect for human rights." Apha abantu baphucula inkcubeko yokuzinikela ngento yabo, ukuba ibe ngabo buqu abathatha inxaxheba ngokhuseleko lwabo. Apha bayanconywa ukuba ilungile le mbono bayenzayo yokusebenzisana namapolisa. Abantu babonisa ukuzinikezela kwabo kuba befuna ukhuseleko.

Okwesibini le mfuno isetyenziswe kumhlathi wesithathu kumgca weshumi elinesibini. "Volunteers will be mobilised from community structures, such as church, women, youth and student organisations, to participate in the campaign." Apha abantu babonisa intsebenziswano abaza kuyenza ukuhlangabezana neli lima. Abantu baza kuphuma kwimibutho eyahlukeneyo yasekuhlaleni bahlanganisane ukukhawulelana neli lima. Abantu bazinikezele kuba bonke bafuna ukuthatha inxaxheba kukhuseleko lwabo.

Okwesithathu le mfuno isetyenziswe kumhlathi wesixhenxe kumgca wamashumi amathathu anesihlanu. "Community members, particularly the youth, will be encouraged to join the police reservists in accordance with guidelines provided by the ministry of safety and security." Apha kukhuthazwa ulutsha ngokuba luthathe inxaxheba kukhuseleko lwasekuhlaleni. Lukhuthazwa ngokuba luzibandakanye namapolisa ukuwancedisa besebenzisa inkqubo zokhuselo nokhuseleko. Ngokuthatha inxaxheba kolutsha bencedisana namapolisa, izinga lolwaphulo-mthetho lingehla kunangaphambili abantu bazive bekhuselekile.

Imfuno Yeziphumo Ezibunjiweyo

UParkard (1964) uthi le yimfuno yeziphumo ezibunjiweyo kanti yena uMaslow (1954) akathethi nto ngale mfuno. Le mfuno ifumaneka kanye apha kweli candelo. Kumhlathi wesihlanu kumgca wamashumi amabini. "Volunteers will organised to help CPFs in cleaning, painting, cutting grass and fencing off police stations." Apha kuthiwa abantu belima baza kusebenzisa iziphiwo zabo zezandla ukulungisa inkangeleko yezikhululo

zamapolisa. Umntu onesiphiwo sokuveta makazinikezele ekuveteni, okwazi ukucoca naye enze njalo, nokwazi ukucheba ingca enze njalo, basebenzisane njalo–njalo, benze ilima labo libe nempumelelo khon'ukuze babonwe ukuba bayalufuna ukhuseleko ngokwenza igalelo ekuphuculeni izikhululo zamapolisa.

Imfuno Yokhuseleko

UParkard (1964) uthi le yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi xa ethetha ngale mfuno yimfuno yokhuseleko. Le mfuno isetyenziswe kanye apha kweli candelo. Kumhlathi wesihlanu kumgca wamashumi amabini anesibhozo. "Professionals, business people and law practitioners are encouraged to provide volunteer services to reduce the workload and backlogs in courts, especially in cases related to crimes against women and children." Olu khuseleko lufuneka apha lolo lufuneka kwiinkundla zamatyala. Ke ngoko abo basemagunyeni kwinkundla zamatyala nabantu bomthetho mabenze amalima ukukhusela abantu abangenamandla, umzekelo oomama nabantwana abangakwazi ukuzithethela ezinkundleni babonakala bengakhuselekanga. Abantu abanjalo bayalufuna ukhuseleko kuba ngokungabikho kwabantu ababathethelayo kuphela abaphuli–mthetho bebonwa bengenatyala kwiinkundla zamatyala. Oko kwenza ukuba baphinde baphume baye kwindawo esihlala kuzo baye kwenza olunye ulwaphulo–mthetho.

Inkqubo Yesindululo Sesiseko Esisimilo

Isimilo sisetyenziswe kathathu apha kweli candelo. Okokuqala sisetyenziswe kumhlathi wesibini kumgca wesihlanu. "The ANC is focusing on community action against crime and corruption for the month of February as part of its programme to mark its 90th anniversary." Apha kuthe kusakuhlolwa kwafunyaniswa ukuba i-ANC iqwalasele kakhulu kumba wokusebenzisana kwabantu ekulweni ulwaphulo–mthetho nobundlobongela. Ke ngoko umbhali uyayincoma i-ANC ngokwenza oko kuba uyibone iyinto elungileyo, kangangokuba uyifake kuluhlu lwezinto ezintle abazibonileyo abaza kuthetha ngayo kuvuyiswano lwayo lokugqiba iminyaka eengamashumi asithoba.

Okwesibini isimilo siphinda sisifumane kumhlathi wesihlanu kumgca wamashumi amabini anesithathu. "People will be encouraged to offer their time and skills to support and sustain CPFs." Abantu babonakalisa ukuba bayayithanda le nto yokhuseleko kuba bathi

baza kuncedisana neCPF ukulwa ulwaphulo–mthetho. Abantu bayakhuthazwa ngokuba babonakalise uthando kwinto yokhuseleko lwabo. Olu thando baza kulubonisa ngokunikezela ngamaxesha athile abo kanti nangeziphiwo abanazo ukubonakalisa intsebenziswano yabo kumapolisa.

Okwesithathu isimilo sisifumana kumhlathi wesixhenxe kumgca wamashumi amathathu anesixhenxe. "This is intended to support government's efforts to have 30,000 reservists by the end of 2002." Abantu bazinikezele ekuncedisaneni namapolisa. Abantu banconywa ngokuzinikezela kwabo kwaye yinto entle nelungileyo leyo. Xa abantu baye babonakalisa ukuzinikezela nabanye abantu bayakwenza njalo litsho lande inani labantu abasebenzisana namapolisa abazinikeleyo.

Inkqubo Yesindululo Sesiseko Ukungaguquguquki

Esi sindululo sesiseko sisetyenzisiwe naso apha kweli candelo leli phetshana. Kusetyenziswe uhlobo lwaso olusisivumelwano.

Isivumelwano

Isivumelwano siso esisetyenziswe apha kweli candelo. Kusetyenziswe uhlobo lwaso olusisiqiniseko sokhuseleko.

Isiqinisekiso Sokhuseleko

UParkard (1964) uthi xa ethetha ngesiqinisekiso sokhuseleko athi, yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi yimfuno yokhuseleko. Esi siqinisekiso sokhuseleko sisetyenziswe kane apha kweli candelo. Okokuqala sisetyenziswe kumhlathi wesithandathu kumgca wamashumi amathathu. " Specific emphasis will be laid on ending violence against women and children, and the prominent role men should do in condemning such crimes." Apha kuthethwa ngesiqinisekiso sokhuseleko emasenziwe ukukhusela oomama nabantwana kwimpatho–mbi. Abantu ke bayazinikela ngokuqinisekisa olo khuseleko ngokwenza amalima kwiindawo abahlala kuzo ukulwa olo lwaphulo–mthetho. Le mphatho–mbi yoomama nabantwana yiyona kufuneka ithathelwe ingqalelo kwaye ootata ngabona bantu mababone ukuba benza ntoni na ngalo nto kuba ngabo abenzi bobo bubi.

Okwesibini isiqiniseko sokhuseleko sisetyenziswe kumhlathi wesibhozo kumgca wamashumi amane anesihlanu. " Through Operation Thetha communities will be mobilised to report all criminal or suspicious activities to the police." Apha kuza kubakho isiqinisekiso sokhuseleko isiza kwenziwa ngabantu ngokuthi bachaze izinto abazikrokrelayo ezenzekayo ezinxulumene nolwaphulo–mthetho. Lo nto iza kuqinisekisa ukhuseleko kuba abantu baza kuyichaza into ukuze ikhuseleke kungekade kwenzeke umonakalo. Eli lima liza kunceda ekuthinteleni ulwaphulo–mthetho ebeluzanywa lungade lwenzeke.

Okwesithathu siphinda sisifumane isiqinisekiso sokhuseleko kwalapha kulo mhlathi wesibhozo kumgca wamashumi amane anesithandathu. "This campaign is aimed also to strengthen relations between the police and public and ease tensions where they exist." Apha kuqinisekiswa ukhuseleko ngokuqiniswa unxibelelwano phakathi kwabantu namapolisa. Olu qinisekiso lokhuseleko luza kususa umsantsa ophakathi kwabantu namapolisa kuba abantu banento yokuwoyika amapolisa kanti nabo ngabantu kwaye bakufuna ukuncediswa. Lilonke komelezwa ukuba abantu mabayeke ukuthatha amapolisa njengabantu aboyikekayo.

Okwesine isiqinisekiso sokhuseleko siphinda sisifumane kwalapha kulo mhlathi wesibhozo kumgca wamashumi amane anesibhozo. "The volunteer campaign will also discourage people from buying stolen goods, ensuring that people understand that buying stolen property supports criminal behaviour." Abantu apha baxeelwa ngokhuseleko ekufuneka belwenze ngokwabo. Olu khuseleko luza kwenzeka ngokuthi abantu bangakhuthazwa ukuba bathenge izinto ezibiweyo. Xa abantu bengenakungazithengi izinto ezibiweyo, amasela angabuyeka ubusela kuba baza kuhlala nezo zinto zabo zingathengwa ngumntu. Ngokuyeka kwabo ubusela abantu baza kuzibona bekhuselekile.

UHLALUTYO LUKA B

AMAZIKO ASEKUHLALENI AYAHLANGANISANA UKUQINISEKISA UKUBA IINDAWO EKUSETYENZELWA KUZO ZIKHUSELEKILE

Inkqubo Yesindululo Sesiseko Sengxoxo

Inkqubo yesindululo sesiseko sengxoxo isetyenzisiwe apha kweli candelo. Ezi nkqubo zayo zilandelayo zisetyenzisiwe apha kweli candelo.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Le nkqubo yesindululo sesiseko isetyenziswe kanye apha kweli candelo. Kusetyenziswe uhlobo lwayo oluyimfuno yokuzingca.

Imfuno Yokuzingca

UParkard (1964) uthi le yimfuno yesiqinisekiso sexabiso kanti uMaslow (1954) yena uthi xa ethetha ngale mfuno yimfuno yokuzingca. Le mfuno isetyenziswe kathathu kweli candelo leli phetshana. Okokuqala esetyenziswe kumhlathi weshumi kumgca wamashumi amahlanu anesithandathu. "The safety and security campaign will be supported by ANC public representatives in parliament and the provincial legislatures and local councillors, who will be deployed to various areas to participate in volunteer activities." I-ANC ichazela abantu ukuba iza kuthatha inxaxheba kweli lima. Le nkcazelo ye-ANC ikhuthaza abantu ukuba bazibandakanye namalima kuba xa bathe babona abantu abasuka epalamente bephakathi kwabo baba nomdla kuyo yonke into abayenzayo. Xa bebona ukuba abakwizikhundla eziphezulu benomdla yinto abayenzileyo, loo nto ebona abantu babe nomdla ngakumbi.

Okwesibini le mfuno siyifumana kumhlathi weshumi elinesithathu kumgca wamashumi amathandathu anesibhozo. "The Court Process Project has been established to improve management and efficiency of the court system by developing a docket management and event notification system between the police prosecution, courts and prisons." Apha abantu bathenjiswa ngokuphuculwa kwempatho yasezinkundleni zamatyala, le meko iza kuveliswa kuzo zonke iinkalo ezisebenzisa ukuxoxwa kwamatyala. Ngokwenza oku kuza kuthi kubonwe ukuba leliphu na icala elisilelayo kuze kulungiswe apho kungalunganga khona.

Okwesithathu le mfuno siyifumana kumhlathi weshumi elinesine kumgca wamashumi asixhenxe anesine. "Justice Centres that provide civil and criminal legal services to the poor and indigent are being established, with 24 centres already launched." Abantu bayakhuthazwa ngokwenza amalima ukulungiselela ukhuseleko kuba kwaziswa ngamaziko oloyiso amisiweyo nasele evulwe ngokusesikweni, maziko lawo anoncedo kwizenzo zolwaphulo-mthetho. Ngokwenza la maziko kuzanywa intsebenziswano yokulwa ulwaphulo-mthetho lungekanwenwi.

Inkqubo Yesindululo Sesiseko Ukungaguquguquki

Ukungaguquguquki kusetyenzisiwe apha kweli candelo. Kusetyenziswe uhlobo lwako olusivumelwano.

Isivumelwano

Isivumelwano sisetyenzisiwe apha kweli candelo. Sisetyenziswe ngeendlela zaso ezimbini ezi zezi :

Isiqinisekiso Sokhuseleko

UParkard (1964) uthi xa ethetha ngesiqinisekiso sokhuseleko athi yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Isiqinisekiso sokhuseleko sisetyenziswe kathathu kweli candelo. Okokuqala sisetyenziswe kumhlathi wethoba kumgca wamashumi amahlanu. "Communities will also be mobilised to ensure that all workplaces are safe, and that they comply with South African health and safety legislation." Apha abantu baqinisekiswa ngokhuseleko oluza kubakho kwiindawo abantu abasebenzela kuzo. Kufunwa abantu bathi xa besemisebenzini bazive bekhuselekile bengenaloyiko lokuba kungafika abaphuli-mthetho bangabahlalisi kakuhle. Kukwakhuthazwa nonxibelelwano olulungileyo phakathi kwabaqashi nabaqeshwa Ngokubakho unxibelelwano phakathi kwabo kungabikho msantsa abaqashwa bangaziva bekhuselekile emsebenzini, kwaye bakwazi nokuveza izimvo zabo bangasoloko besoyika abaqashi.

Okwesibini isiqinisekiso sokhuseleko sisifumana kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesithandathu. "There has been a reduction in the number of crimes committed against women and children, family violence and sexual abuse of women and children." Apha umbhali usixelela ngokucutheka kolwaphulo-mthetho. Xa ulwaphulo-mthetho lucutheka ukutsho oko kucutheka inani labantu abaxhaphaza oomama nabantwana. Loo nto ithetha ukuba abantu bakhuselekile kuba xa inani licutheka oko kuthetha ukuba njengokuba ixesha lihamba, ulwaphulo-mthetho luza kuphela tu abantu bonwabe. Konke oku kuza kwenzeka ngenxa yentsebenziswano yabantu bezinikezele.

Okwesithathu isiqinisekiso sokhuseleko sisifumana kwalapha kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesibhozo. " There has also been a reduction in the number of cases of murder and armed robbery, including hijacking and heists." Abantu kwakhona baqinisekiswa ngokhuseleko ngokuchazelwa ngokucutheka kwenani lababulali nelabantu abaphanga bexhobe ngemipu. Abantu baza kuziva bekhuselekile kwiindawo zabo. Naxa beqhuba iimoto zabo abazukuba novalo lokuba bangabulawa kuthathwe ezo moto kuba xa licutheka inani labenzi bobubi liza kude liye ku-zero kungabikho baphuli-mthetho.

Ukubonakalisa Ukuba Nokuxelwa Kwangaphambili

Olu ludidi lwesibini lwesivumelwano olusetyenzisiweyo apha kweli candelo. Ukubonakalisa ukuba nokuxelwa kwangaphambili kusetyenziswe kanye apha kweli candelo. Kumhlathi weshumi elinanye kumgca wamashumi amathandathu. "This campaign will build on the significant progress that has been made in the past year to transform the criminal justice system and implement the national crime prevention strategy, both critical to the achievement of peace and stability in South Africa." Abantu belima baza kuthatha umzekelo kwinto eyayikhe yenzeka kunyaka odlulileyo yokulwa ulwaphulo-mthetho. Le nto yinto abayibona intle ke ngoko baza kuthi bafakele nezinye izinto ezazingekho ngaphambili kulo nto sele ikhona. Le nto ibonakalisa ukuba abantu bayafunda kwizinto ezenzekayo, kwaye bayakwazi ukuhluzisa okubi kokuhle baze basebenze ngoko kuhle bakubonileyo.

Inkqubo Yesindululo Sesiseko Esisimilo

Isimilo sisetyenziswe kabini apha kweli candelo. Kumhlathi weshumi elinesibini kumgca wamashumi amathandathu anesine. " Much work has been done to overhaul the entire Criminal Justice System (CJS), better equipping it to apprehend and prosecute perpetrators, to secure and care for victims, and to entrench a respect for the rights and safety of all South Africans." Umbhali apha uyancoma ngomsebenzi omkhulu owenziwe ngabantu. Uyabancoma nangokukhusela abo bangamaxhoba, nangokuzinikezela kwabo besebenzisana kwaye ngokwenza oko bakhuthaza amalungelo okhuseleko lwabantu baseMzantsi Afrika.

Okwesibini isimilo sisetyenziswe kumhlathi weshumi elinesihlanu kumgca wamashumi asixhenxe anesithoba. "Progress in implementation of the National Crime Prevention Strategy (NCPS) has resulted in a reduction in the levels of crime in the country." Apha kunconywa inkqubela phambili eyenziwe ngabantu. Le nkqubela phambili iqinisekiswa kuba ibonwe ngokucutheka kwamaqondo olwaphulo-mthetho kwilizwe lonke. Umbhali ubonakalisa ukuba uyayithanda le nto yenziwa ngabantu kwaye mabangabi sayiyeka kuba intle.

4.6 ISISHWANKATHELO SEPHETSHANA LESIHLANU 2 : 9 (4-6)

AMALUNGELO ABANTU

Eli phetshana lisixelela ngamalungelo abantu. Lisixelela ngamaziko asekuhlaleni aza kuhlanganisana ukujika ukuthetha nje ngomlomo ibe kukwenza izinto ngezandla. Imisebenzi eyenziwe ngabantu abazinikeleyo belima inike ingqiqo ebonakalayo kumalungelo abantu kwaye oko kubandakanyiwe kwingqwalasela ye- ANC yelima kwinyanga kaMatshi. Le nto iza kwandisa ulwazi lwezinto zamalungelo abantu nemisebenzi ekufuneka yenziwe ukukhusela amalungelo abantu. Yonke le nto iza kwenziwa ngabantu behlanganisene ekuhlaleni.

Eli lima liza kuqwalasela ekwakhiweni kwezinto zenxaso zasekuhlaleni nemibutho exhasa izinto zasekuhlaleni. Liza kubandakanya ukuhlanganisana kuboniswa ngeziphiso abantu abanazo ukuveza uncedo olunokwangezwa kuluvo loloyiso. Le ngqwalasela iza kwenziwa ngoMatshi yelima iyavumelana nomhla walungelo abantu, umhla wama-21 Matshi okhumbuza umhla ka 1960 apho abachasi bepasi abangama 69 babebulawe eSharpeville. Umhla wamalungelo abantu usisikhumbuzo kubo bonke abantu boMzantsi Afrika abamalungelo abo asisiseko, ukutsho oko amalungelo okuphila awayexhatshazwa ngurhulumente owayephethe ngaphambili.

Kwelinye icala kukuvuyisana nenkqubela eyenziweyo ekwakheni inkcubeko yamalungelo abantu eMzantsi Afrika, kwaye kusafuneka kushunyayezwe imisebenzi emininzi ekusafuneka yenziwe ukwenza la malungelo abonakale eyinyaniso kubantu belizwe lethu. I-ANC ibe ngumbutho wokuqala ukuveza imithetho eyilwayo yamalungelo apha elizweni, kwaye ukusukela ngoko kwatsho kwabonwa ukuba makubekho amalungelo alinganayo kubo bonke abantu baseMzantsi Afrika kwiminyaka emininzi eyadlulayo.

NgoMeyi ka 1923, inkomfa ye-ANC yamkela imithetho eyilwayo yamalungelo, yakhuthaza umbutho omkhulu wase Europe wentlanga ukuba uyithathele ingqalelo le nto yamalungelo. Lo mthetho uyilwayo wamalungelo kufuneka ungakhethi bala lamntu. Bonke abemi boMzantsi Afrika banelungelo lokuwubanga umhlaba kwaye bafumane isabelo esilinganayo kurhulumente. Ezi mbono zokulwa amalungelo abantu zaba yingxaki kwezopolitiko kwixesha lorhulumente wangaphambili.

Ngo 1914 i-ANC yachasa ulungiselelo lwe Land Act ka 1913 ephazamisana namalungelo enzalelwane zoMzantsi Afrika kwaye oko kwaqhubekeka nakwisizukulwana esikhulayo. Ngo 1943 ngexesha lemfazwe yeNazism ne Fascism osomaqhuzu be-ANC bamkela imithetho eyiliweyo ecacileyo yamalungelo abantu. Elo phepha lemithetho eyiliweyo lalolongwa ukulungiselela ukuba ulwimi olubhalwe kuyo lungabi nacalucalulo ngokobuhlanga kanti nangokwesini, lucingele abantu abangamalungu apheleleyo oMzantsi Afrika kumalungelo abo, kuzo zonke iintlanga ezikweli lizwe.

Le mithetho imisiweyo yamalungelo imise unxibelelwano phakathi kocinezelo kwezopolitiko nakwezoqoqosho eMzantsi Afrika, ngokukodwa ukunganikwa kwabantu amalungelo okuvota, ungakhululeki kwabantu nokususwa kwabantu kwiindawo zabo zokuhlala, zonke ezo zinto zidityanisiwe njengezinto emazilungiswe okanye kuliwe ngazo.

Ngo 1955 i-ANC iveze eyona ncwadi yayo engundoqo ebizwa ngokuba yiFreedom Charter. Isamkelwa yinkongolo yabantu le ncwadi yaba sisilumkiso kwizigidi zabemi boMzantsi Afrika behlangene kwiinzame zokulwa intlonipho, ukulingana nokuhlala kakuhle. IFreedom Charter yaba sisiseko esabangela imbono yokuyekwa kocalucalulo, ngoku efumaniseke ukuba igxininisiwe kumgaqo siseko welizwe. Ngo 1987 ikomiti ephezulu ye-ANC yayamkela imfuno yokuba uMzantsi Afrika ube nemithetho eyiliweyo yamalungelo amkelekileyo jikelele nazisa inkululeko.

Kuthe xa ilizwe lingena kwiqondo lothetha-thethwano, ikomiti ye-ANC yomgaqo-siseko yayihlahla indlela kulo ngxoxo kumba wokusebenzisa inkundla zomgaqo-siseko. Lo mba yaba ziingcebiso zokuqala ngo 1991 kwinkomfa eyayikhona.

I-ANC iphinde yahlahla indlela kubizo lokumisa ikomishoni yamalungelo abantu ukwenzela ukusebenzisana kweenkundla nequmrhu lowiso mthetho ekukhuliseni nasekuxhaseni amalungelo abantu. Yomibini, lo mgaqo siseko wethutyana owamkelwe ngo 1993 nalo

wesigqibo ka 1996 yasebenza kakhulu ekulweni amalungelo abantu. Abantu baseMzantsi Afrika batsho bazinikele kwinkululeko yabo ngenxa yale mithetho imisiweyo yamalungelo abantu.

1. Eli phetshana lahlulwe langamacandelo amathathu.
 - A: Intshayelelo (ukusuka kumhlathi wokuqala ukuya kowesine)
 - B: Ukubaluleka kwamalungelo abantu (kumhlathi wesihlanu)
 - C: Imbali ebonisa ukuzanywa kwamalungelo abantu (ukusuka kumhlathi wesithandathu ukuya koweshumi elinesithandathu).

2. UMYALEZO WOLUKUHLO KU-A

INTSHAYELELO

Umyalezo esiwufumana apha kweli candelo ngowokuba abantu mabayeke ukuthetha nje ngemilomo mabenze izinto ezibonakalayo ngezandla zabo. Sixelelwa ukuba ilima libe nempumelelo, ukutsho oko abantu baye bazinikezela. Loo nto iza kwenza ukuba bawazi amalungelo abo. Abantu belima baza kunceda nasekwenzeni imali ukulungiselela abantwana abahlelelekileyo ngokuthi bahlambe iimoto benze neminye imisebenzi enokwandisa imali. Le ngqwalasela iza kwenziwa ngoMatshi, kwaye iyavumelana nomhla wamalungelo abantu wama 21 kuMatshi, okhumbuza umhla wango 1960 apho abantu ababengalifuni ipasi babebulawa ngamapolisa eSharpeville. Lo mhla ke usisikhumbuzo kubo bonke abantu baseMzantsi Afrika ababefuna ukuphila kamnandi kwaye bengenakho ngelo xesha ngenxa karhulumente owayephethe ngelo xesha.

UMYALEZO WOLUKUHLO KU-B

Ukubaluleka Kwamalungelo Abantu

Amalungelo abantu abalulekile kangokuba kuvuyiswano lwe-ANC lokugqiba iminyaka engama-90 lo mba wamalungelo abantu wafakwa kwizinto ekwakuza kuxoxwa ngazo. I-ANC ngumbutho wokuqala apha elizweni ukuba nembono yokulwa amalungelo abantu. Yayifuna kulinganwe ngabantu kwaye imithetho emisiweyo yamalungelo ifakwe kumgaqo-siseko wedemokrasi. Amalungelo abantu abalulekile kufuneka balingane kungabikho ucalucalulo ngokobuhlanga nangokwesini, omnye nomnye awazi amalungelo akhe.

UMYALEZO WOLUKUHLO KU C

Imbali Ebonisa Ukuzanywa Kwamalungelo Abantu

Indlela ekulukuhlwa ngayo apha kweli candelo kufunwa abantu bayazi ukuba kwakutheni na abantu ze balwele abalungelo abo. Le nto siyiboniswa ngokuthi siboniswe apho yaqala khona le nto nezizathu ezabangela oko nendlela ebizanywa nzima ngayo kude kube sekubeni abantu babe bayawafumana amalungelo abo.

Le nto yaqalwa yi-ANC ngo 1923 kwinkomfa yayo yokugqiba unyaka yamkela imithetho eyilwayo yamalungelo abantu, yakhuthaza umbutho wase-Europe omkhulu weentlanga ukuba uyithathele ingqalelo le nto. I-ANC ngo 1914 yachasa umthetho we-Land Act ka 1913 owawungavumeli ezinye iinzalelwane zoMzantsi Afrika ukuba zibe nomhlaba ongowazo. Ngo 1943 kwimfazwe eyayiphakathi kweNazism neFascism, abaphathi be-ANC bamkela ecacileyo neyaneleyo imithetho eyilwayo yamalungelo abantu. Lo mithetho ke yayibanga amalungelo nenkululeko yabantu baseMzantsi Afrika. Lo ncwadi ke yaqatshelwa ukuba ulwimi olubhalwe kuyo lungabi nocalucalulo ngokobuhlanga kanti nangokwesini, lucingele amalungelo abantu bentlanga zonke zoMzantsi Afrika.

Ngo 1955 i-ANC iveze eyona ncwadi ingundoqo yamalungelo abantu iFreedom Charter. Yamkelwa yinkongolo yabantu eKliptown kwaye yaba sisilumkiso kwizigidi zabemi boMzantsi Afrika behlanganisene kwiinzame zokulwa intlonipho, ulingano nentlalo entle. Yaba yeyokugqibela yaziswa nakwiinkomfa zamazwe ngamazwe.

Ngo 1987, ikomiti ephezulu ye-ANC yamkela ngokusesikweni imfuno yemithetho eyiliweyo yamalungelo befaka jikelele namalungelo enkululeko. I-ANC yiyo eyahlahla indlela kwingxoxo yokusetyenziswa kwenkundla zemigaqo siseko. Ingcebiso yokuqala yavela ne-ANC ekusebenziseni iinkundla zemigaqo siseko ngo 1991. Iphinde yahlahla indlela kubizo lokumisa ikomishoni yamalungelo abantu ukuba isebenzisane neenkundla namaqumrhu owiso mthetho ekukhuseleni nasekuxhaseni amalungelo abantu.

Ngo 1993 kwabakho umgaqo siseko wethutyana kanti ngo 1996 kwabakho umgaqo siseko wokugqibela lo usebenzayo nangoku. Yomibini le migaqo siseko yaba negalelo ekuzameni ukulwa amalungelo abantu.

UHLALUTYO LUKA A INTSHAYELELO

Isiqulatho Sesindululo Sesiseko Sengxoxo

Isiqulatho sesindululo sesiseko sengxoxo sisetyenzisiwe apha kweli candelo. Kusetyenziswe uhlobo lwaso olubizwa ngokuba, yingqiqo kanobangela ukuya kwisiphumo.

Ingqiqo Kanobangela Ukuya Kwisiphumo

Ingqiqo kanobangela ukuya kwisiphumo isetyenzisiwe apha kweli candelo. Kumhlathi wokuqala kumgca wokuqala. "Volunteer activities which give practical meaning to human rights will be the focus of the ANC's letsema campaign for the month of March." Apha umbhali uncoma ukuba abantu bayazinikela entweni kwaye yinto entle. Uthi imisebenzi yokuzinikezela kwabo ibe ngunobangela weziphumo ezihle ezibonakalayo kumntu wonke. Oku kuzinikela kwabo bengahlawulwa lunikwe ingqwalasela yi-ANC kuba kubonakalise ukuba bayawafuna amalungelo abo kwaye ke bayazibonakalisa.

Inkqubo Yesindululo Sesiseko Sengxoxo

Inkqubo yesindululo sesiseko sengxoxo isetyenzisiwe apha kweli candelo. Ezi nkqubo zayo zilandelayo zisetyenzisiwe.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Esi sindululo sesiseko siyimfuno sisetyenzisiwe apha kweli candelo. Iindidi zayo ezisetyenzisiweyo zezi:

Imfuno Yobumnini

Ngokuka Parkard (1964) le mfuno yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi le yimfuno yobumnini. Le mfuno isetyenziswe kanye apha kweli candelo. Kumhlathi wokuqala kumgca wesine. "Following the month-long focus on safety and security, the human rights focus will involve community members in providing support to justice system in particular." Apha kunconywa ukuzibandakanya kwabantu bezinikezele kwimisebenzi yasekuhlaleni. Abantu bazinikele kuba beyazi ukuba zonke

izinto zasekuhlaleni zizinto zabo, ke ngoko kufuneka babonakalise inkathalo ukuze bafumane amalungelo abo. Xa urhulumente ebona abantu bezinikezele entweni uyabancedisa apho basilela khona kuba ebona bezama, ke ngoko yindlela leyo abantu bathi bafumane amalungelo abo bezizamele ngokwabo.

Imfuno Esisiseko

UMaslow (1954) uthi le yimfuno esisiseko kanti yena uParkard (1964) akathethi nto ngale mfuno. Le mfuno isetyenziswe kanye apha kweli candelo. Kumhlathi wesine kumgca weshumi esinesibhozo. " Human rights is a tribute to all those South Africans whose most basic human right, the right to life, was violated by the government of the day." Abantu apha bayaxelelwa ukuba amalungelo abo abalulekile kwaye kufuneka bewafumene ngokukodwa kubantu ababengazange bawafumane kurhulumente owayephethe ngaphambili. Abantu ke badikiwe bayawafuna amalungelo abo kwaye bafuna elona lungelo lisisiseko, ilungelo lokuphila njengabanye abantu boMzantsi Afrika ngokulinganayo.

Ukungaguquguquki

Ukungaguquguquki kusetyenzisiwe nako apha kweli candelo. Kusetyenziswe uhlobo lwako olukukungavumelani.

Ukungavumelani

Ukungavumelani lulo uhlobo lokungaguquguquki olusetyenziswe apha kweli candelo. Kusetyenziswe uhlobo lwako olululuvo lokuba netyala.

Uluvo Lokuba Netyala

Uluvo lokuba netyala lusetyenzisiwe apha kweli candelo leli phetshana. Lusetyenziswe kanye apha kweli candelo. Kumhlathi wesine kumgca wamashumi amabini ananye. " At the same time it is a celebration of the congress made in building a human rights culture in South Africa, and a rallying point for the work that still needs to be done in making these rights and enduring reality for all the people of country." Apha umbhali uziva enoloyiko lokuba abantu bangavumelani noko akuthethayo, kuba engaziphumezi zonke iimfuno zabo. Ubonakalisa indlela aza kuzama ukubanelisa ngayo abantu kuba uthi kukho

imisebenzi asafuna ukwenziwa kodwa ke uziva enetyala kuba kukho izinto ezisilelayo. Abantu bayambona ukuba unesazela ke ngoko bayasibona ukuba isazela sakhe siyaphila asifanga, ke ngoko uyabathembisa abantu ngenkqubela eya kuthi yenzeke.

UHLALUTYO LUKA B

UKUBALULEKA KWAMALUNGELO ABANTU

Inkqubo Yesindululo Sesiseko Sengxoxo

Inkqubo yesindululo sesiseko sengxoxo esetyenzisiwe apha kweli candelo. Nantsi ke inkqubo esetyenzisiweyo.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Imfuno yiyo inkqubo yesindululo sesiseko esetyenzisiweyo apha kweli candelo. Nalu uhlobo lwayo olusetyenzisiweyo.

Imfuno Yokuzingca

UParkard (1964) uthi le yimfuno yesiqinisekiso sexabiso kanti yena uMaslow (1954) uthi le yimfuno yokuzingca. Le mfuno siyifumene kanye kweli candelo, kumhlathi wesihlanu kumgca wamashumi amabini anesihlanu. " The organisation was the first in the country to develop a bill of rights, and was the foremost proponent of equal rights for all South Africans over several decades, laying the basics for the inclusion of the Bill of Rights in the country's democratic constitution." Apha i-ANC ibonisa abantu ukuba inguwona mbutho ubalulekileyo nosebenzayo apha elizweni. Yindlela i-ANC elukuhla ngayo abantu ukuba bayibone njengombutho onokuphatha ilizwe, kuba kuthiwa nguwo owokuqala ukuvelisa imithetho eyilwayo yamalungelo abantu. Abantu bayalukuhleka xa bebona umbutho oza kubanika amalungelo abo. I-ANC isibonisa ukuba inguwona mbutho ulungileyo.

UHLALUTYO LUKA C**IMBALI EBONISA UKUZANYWA KWAMALUNGELO ABANTU****Inkqubo Yesindululo Sesiseko Sengxoxo**

Inkqubo yesindululo sesiseko sengxoxo isetyenzisiwe kweli candelo. Ezi nkqubo zayo zilandelayo zizo ezisetyenzisiweyo kweli candelo.

Inkqubo Yesindululo Sesiseko Esiyimfuno

Imfuno isetyenzisiwe apha kweli candelo. Iintlobo zayo ezisetyenzisiweyo zezi:

Imfuno Yobumnini

UParkard (1964) uthi le yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi xa ethetha ngale mfundo yimfuno yobumnini. Isetyenziswe kabini apha kweli candelo lesibini leli phetshana. Okokuqala kumhlathi wesithandathu kumgca wamashumi amathathu. "In May 1923 , the annual convention of the ANC adopted the African Bill of Rights, and urged 'the great European races of the Union to take the whole question into consideration'." Apha umbhali ubonisa abantu ukuba i-ANC yayizininikezele kwakudala malunga nokulwa amalungelo abantu. Yawuthatha lo mba wokulwela amalungelo abantu njengoxanduva lwayo kuba yathatha inkxamleko yokuba ikhuthaze imibutho yamazwe angaphandle yentlanga ngentlanga ukuba ikhe iyithathele ingqalelo le nto. Lilonke umbhali apha usibonisa ukuba imibutho yezopolitiko ekhoyo eMzantsi Afrika mayisebenze, yenze imisebenzi ebonakalayo njenge ANC.

Okwesibini le mfundo isetyenziswe kumhlathi weshumi elinesithandathu, kumgca wamashumi alithoba anesibini. " The Bill of Rights in the Constitution is testimony to the commitment of South African People to freedom, equality and justice." Abantu baxelelwa ukuba i-ANC izame ngandlela zonke yada yaphumelela ekulweni amalungelo abantu ngokuthi imithetho eyiliweyo yamalungelo ifakwe kumgcaqo siseko woMzantsi Afrika. Umbhali ke ngoku ukhuthaza abantu ukuba bazinikele ekulweleni inkululeko nocalucalulo bangaxhomekeki kwi-ANC, nabo mabazame. Kufuneka kubekho into ebonakalayo eyenziwe ngabo.

Imfuno Yokuzazi

UParkard (1964) uthi le yimfuno yemveli kanti yena uMaslow (1954) uthi le yimfuno yokuzazi. Le mfundo isetyenziswe kanye apha kweli candelo. Kumhlathi wesithandathu kumgca wamashumi amathathu anesibini. "The Bill asserted that human rights should be universal, that all South Africans had a God-given right to ownership of land, that there should be equality before the law and equal political rights, and that all should be able to have and equal share in government." Umbhali apha ubonisa ukuba ngenxa yokuba abantu bengawafumani amalungelo abo bade bangazazi kwaye bangaqiniseki ukuba ngenene ngabemi boMzantsi Afrika. Ke ngoko abantu baya kufuna ukuzazi. Yiyo le nto kuyimfuneko ukuba le mithetho iyiliweyo yamalungelo ibhekisele kumntu wonke woMzantsi Afrika ingacalucaluli mntu. Abantu bafuna ukuzazi ukuba ngenene ngabemi beli ngokuthi nabo baxhamle ekunikweni umhlaba ongowabo, ngalo malungelo ke la afunwayo ukwenzela kulinganwe urhulumente angakhethi.

Imfuno Yokuzingca

UParkard (1964) uthi le mfundo yimfuno yesisiqinisekiso sexabiso kanti uMaslow (1954) yena uthi le yimfuno yokuzingca. Le mfundo isetyenziswe kanye apha kweli candelo leli phetshana. Kumhlathi weshumi elinesibini kumgca wamashumi amathandathu anesixhenxe. "The Freedom Charter became the foundation of the racial vision which now finds expression in the country's new constitution." Abantu be-ANC bayazingca kuba baveza incwadi yabo yesithathu engundoqo yamalungelo abantu iFreedom Charter. Baxelela abantu ukuba yiyo eyaba sisiseko sokuvula amehlo abantu kwimbono yokulwa ucalucalulo. I-ANC ibonakalisa ukuzithemba ngezinto ezinempumelelo ezenzayo kwaye zikhokelela ekubeni abantu babe nethemba lokuba baya kuze bakhululeke ngenye imini.

Inkqubo Yesindululo Sesiseko Esisimilo

Isimilo sisetyenziswe kathathu apha kweli candelo. Okokuqala kumhlathi wesibhozo kumgca wamashumi amane. "The concept of the rights had already become part of the political discourse of the time." Apha siboniswa ukuba kwasebuncinaneni bayo i-ANC yayisele iwalwela amalungelo abantu. I-ANC yayingangqinelani norhulumente owayelawula ngelo xesha. Apha umbhali usibonisa ukuba abantu kudala bazamana

nokulwa amalungelo abo, kwaye babewazama ebunzimeni bezinikezele befuna inkululeko. Ke ngoko ayikho ntsha into yokuba kulwelwe amalungelo.

Okwesibini isimilo sisetyenziswe kumhlathi weshumi elinanye kumgca wamashumi amahlanu anesibhozo. " Its broad approach coincided with a broadening of the base of the ANC, the establishment of an alliance with the Natal and Indian Congresses and the beginning of mass campaigns." Apha siboniswa ukuba imithetho eyilwayo yamalungelo ye-ANC yaba negalelo elikhulu kuba yatsho yahlanganisa imibutho yezizwe eyahlukeneyo. Apha siboniswa ukuvumelana phakathi kwemibutho ngenxa yezimvo ezivele ne- ANC. Kwakunzima nokufumana amalungelo okuvota kodwa ngenxa yokuliwa kwamalungelo abantu ngoku wonke ummi woMzantsi Afrika uyavota. Siboniswa into elungileyo eyenziwe yi-ANC.

Okwesithathu isimilo sisetyenziswe kumhlathi weshumi elinesine kumgca wamashumi asixhenxe anesithandathu. "In 1987, the National Executive Committee of the ANC formally accepted the need for South Africa to have justifiable Bill of Rights enshrining universally accepted fundamental rights and freedom." Apha abantu baboniswa indlela i-ANC ekhuthela ngayo ukuqala kweyona komiti iphezulu ukuya kubantu bonke bayo. Le mbono yokulwa amalungelo abantu yamkelwe ngabaphathi be-ANC, lo nto ke ibonakalisa ukuba ibiyimbono entle ebekufanele ilungiswe kwaye yamkeleke kubantu bonke jikelele.

Inkqubo Yesindululo Sesiseko : Ukungaguquguquki

Ukungaguquguquki kusetyenzisiwe nako apha kweli candelo. Kusetyenziswe uhlobo lwako olusisivumelwano.

Isivumelwano

Isivumelwano siso esisetyenziswe kweli candelo. Kusetyenziswe udidi lwaso olusisiqinisekiso sokhuseleko.

Isiqinisekiso Sokhuseleko

UParkard (1964) uthi xa ethetha ngesiqinisekiso sokhuseleko athi yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) usibiza ngokuba yimfuno yokhuseleko.

Isiqinisekiso sokhuseleko sisetyenziswe kabini apha kweli candelo leli phetshana. Okokuqala kumhlathi weshumi kumgca wamashumi amahlanu anesibini. "The document was notable in that its language was non-racial and non-sexist, envisaging full citizenship rights for all men and women of all races in South Africa." Abantu baziva bekhuselekile xa incwadi yamalungelo abantu yayingenalo ucalucalulo ngokobuhlanga ngangokwesini. Abantu batsho baziva bengabemi boMzantsi Afrika abangahlelelekanga. Umbhali usibonisa ukuba kufuneka ibe yinto esiyenza umhla nezolo into yokuba singacalu-calulani nangokwayiphi na imeko. Ukuba singaveza loo mbono singaziva sikhululekile elizweni lethu kungekho mntu uzibona ehlelelekile ngokobuhlanga nangokwesini.

Okwesibini isiqinisekiso sokhuseleko sisifumana kumhlathi weshumi elinesihlanu kumgca wamashumi asibhozo anethoba. "The ANC also pioneered the call for the establishment of a human rights commission to work in liaison with the courts and the legislature in defending and promoting human rights." Abantu baza kuziva bekhuselekile xa amalungelo abo ade afezekiswa kuba abazukubona abantu abangcono kunabanye baza kuzibona belingana. I-ANC ilugxininisile olo khuseleko ngokuthi ibe yiyo ehlahla indlela kwiikhomishoni zokukhusela amalungelo abantu.

ISAPHLUKO 5

ISIPUKUMBULO

5.1 IINJONGO

Ezona njongo ziphambili zesi sahluko kukunika esipukumbelo somyalezo olukuhlayo kwisahluko sesine. Loo nto iza kwenziwa ngokuthi kuqwalaselwe izindululo zesiseko ezilukuhlayo.

Kuhlalutyo lwamaphetshana amahlanu kuye kwanikwa ingqalelo inkqubo yesindululo zesiseko nesindululo zesiseko sesiqukatho.

- (i) Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”**, kulapho sifumana khona imvelaphi kunye nenjongo yelima.

Isipukumbelo esisifumana kweli phetshana sesokuba abantu bathe bakukhuthazwa kwaye banconywa malunga nokwenza amalima, babonakala benomdla wokuzenzela izinto abazifunayo ngokwabo. Kwakhona abantu balibone eli phulo lokwenza ilima iyeyona nto inokuthi ibancede kwizinto ezithile abazinqwenelayo ekuhlaleni.

Bakwafunde nento yokuba urhulumente uyabathanda abantu abazamayo yaye ngeenzame zabo baza kufumana iziphumo ezincumisayo.

- (ii) Isipukumbelo esisifumana kwiphetshana lesibini, **“ANC Today, Volume 2 No.2, 11-17 January 2002”**, kukuba abantu baza kusebenzisana nokhuseleko lwezikolo. Abantu baza kuthabatha inxaxheba kuyo yonke into eqhubekayo ezikolweni. Oko kukuthi baza kuba yinxalenye yequmrhu lesikolo, kwaye loo nto baza kuyenza bengajonganga mbuyekezo. Abantu baza kuzithatha izikolo njengento yasekuhlaleni kwaye bazenze zisebenze ngokupheleleyo bezinikezele, bangasoloko bejonge yonke into kurhulumente.
- (iii) Kwiphetshana lesithathu **“ANC Today, Volume 2 No. 18-24 January 2002”**, kulapho sifumana isipukumbelo sokuba bathe abantu basakusabela ubizo lwelima ezikolweni, babonakala bezibonakalisa ukuba bakwenzile oko. Kulapho bayeke ukuthetha nje ngemilomo, benza izinto ezibonakalayo ukuphucula imeko

yezikolo zabo. Lilonke ingulowo nalowo ubonakalise italente yakhe ekuphuculeni izikolo ekwenza oko esabele ubizo lwelima. Phakathi kwezinto ezenziwe ngabantu bencedisana singabalul a ukuvetwa kwezikolo, ukucheba ingca nokulungisa iingcingo zezikolo ukuze zomelele ukwenzela ukuba ootitshala nabantwana bakhuseleke.

- (iv) Isiqukumbelo sephetshana lesine, **“ANC Today ,Volume 2 No. 5 1-7 February 2002**, sibonisa ukuba abantu bazinikezele kwilima ekulweni ukhuseleko kwiindawo abahlala kuzo. Le nto bayibonakalise ngokuthi bahlanganisane besebenzisana namapolisa besilwa ubundlobongela kwaye oko bekwenza bengajonganga mbuyekezo. Ngokuphakama kwabantu besenza oko, ubundlobongela buyaphela kwiindawo esihlala kuzo kwaye sizibone sikhuselekile.
- (v) Isiqukumbelo sephetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** kukuba abantu ngoku bayawafuna amalungelo abo ngenxa yokuzinikezela kwabo kwilima. Sifumanisa ukuba umntu kufuneka awalwele ngokwakhe amalungelo akhe, ngokuthi azibonakalise angajongi kurhulumente kuba urhulumente akasoze ayazi into yokuba umntu unezinto angonelisekiyo zizo, xa engazibonakalisi. Le nto ingabonakala ngokuthi abantu benze izinto ngezandla zabo.

5.2 APHA SIJONGA IINKQUBO ZESINDULULO ZESISSEKO KULE MIYALEZO YALA MAPHETSHANA

5.2.1 Inkqubo Yesindululo Sesiseko Esiyimfuno

Le nkqubo yesindululo sesiseko eyimfuno isetyenziswe kuwo onke la maphetshana.

Imfuno Yokhuseleko

Le mfuno uParkard (1964) uyibiza ngokuba yimfuno yokhuseleko lwemvakalelo, kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No.5, 1-7 February 2002”**, le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, **“ANC Today Volume 2 No. 2, 11-17 January 2002”**, le mfuno isetyenziswe kanye. Isetyenziswe kumhlathi wesine kumgca weshumi elinesibhozo. “The defiance of Unjust laws campaign, which began 50 years ago this June, relied on a corps of volunteers who risked arrest and imprisonment by openly defying apartheid laws.”

Apha siboniswa ukuba abantu kudala bafuna ukukhuseleka kwakwiminyaka yangaphambili kwaye nangoko babezinikele bengajonganga mbuyekezo. Ke ngoko abantu bayakhuthazwa ukuba nangoku mayibe ngabo ababonisa ukuba bayalufuna ukhuseleko, oko bakwenze ngokuzinikela.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24 February 2002”** le mfuno ayisetyenziswanga.

Le mfuno isetyenziswe kanye kwiphetshana lesine, **“ANC Today, Volume 2 No.5, ANC Today 1-7 February 2002”**. Oku kufumaneka kumhlathi wesihlanu kumgca wamashumi amabini anesibhozo. “Professionals, business people and law practitioners are encouraged to provide services to reduce the workload and backlogs in courts, especially in cases related to crimes against women and children.” Imbangi yokuba umbhali athethe le nto kukuba uyabona ukuba abantu abaneziphiwo abasekuhlaleni nabo baziincutshe kwizinto ezithile banokunceda ekuhlaleni ukuphucula ukhuseleko bengajonganga nzuzo, ukwenzela okokuba imeko yasekuhlaleni ibonakale ikhuselekile. Kufuneka bangathi ukuze basebenze babe kanti bajonge ukuhlawulwa.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** le mfuno ayisetyenziswanga.

Imfuno Yokuzingca

UParkard (1964) uthi le yimfuno yesiqinisekiso sexabiso, kanti yena uMaslow (1954) uthi yimfuno yokuzingca.

Kwiphetshana lokuqala, “ANC Today, Volume 2 No. 5 , 1-7 February 2002” , le mfuno isetyenziswe kane.

Okokuqala isetyenziswe kumhlathi wesibini kumgca wesithandathu. “I would also like to congratulate everybody who participated in volunteer work last month to respond to the call made in Freedom Charter—that The Doors of

Learning and Culture shall be opened.” Injongo zombhali apha kukukhuthaza abantu ngokuthi abancome ngokuthatha inxaxheba kwilima ebelithe lakhona. Bayazibonakalisa ukuba bayibona ilulutho le nto yokwenza ilima.

Ifumaneka okwesibini kumhlathi wesine kumgca weshumi elinesibhozo. “In many schools, parents also come to hear more about the Volunteer Campaign and to express their support.” Apha umbhali usibonisaa indlela enomdla abantu abazibandakanya ngayo kula malima, kwaye babonakala beza kuba nenkxaso ukuphumeza la malima.

Okwesithathu le mfuno isetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesine. “This illustrates the readiness of our members and supporters as well as our people in general directly to participate in the process of the reconstruction and development of our country”. Apha umbhali uncoma indlela abantu abasele bekulungele ngayo ukuphucula ilizwe labo ngokuthi bazibandakanye namalima kwindawo abahlala kuzo bephucula indlela ebukuyiyo ngaphambili ijike ibe yencomekayo nangakumbi.

Le mfuno siyifumana okwesine kumhlathi wethoba kumgca wamashumi amane. ‘In this regard, we extend our sincere appreciation to the religious organisations that have already expressed their support for the letsema Volunteer Campaign and their readiness to participate’. Injongo yombhali nalapha kukuncoma abantu ngokuxabisa nangokuxhasa ilima, nangendlela ebebezinikele ngayo kumalima angaphambili.

Kwiphetshana lesibini, ANC Today, Volume 2 No. 2 11-17January 2002” le mfuno isetyenziswe kalandathu

Okokuqala le mfuno isetyenziswe kumhlathi wesibini kumgca wesixhenxe. “Addressing a mass celebration in Durban on Sunday, President Thabo Mbeki declared 2002 the year of Volunteer for Reconstruction and Development”. Apha umbhali uncoma abantu ngokuzinikezela kwabo kangangokuba ude athi unyaka ka 2002 ngunyaka welima ekulungiseni, ngakumbi ilizwe lethu.

Le mfuno okwesibini isetyenziswe kumhlathi wesithathu kumgca weshumi elinesithathu. “This effect aims to contribute to a culture of community service and development throughout the country.” Injongo yombhali kukwazisa abantu ukuba ngokwenza kwabo

ilima kwenza igalelo kwizinto ezithile zenkcubeko yasekuhlaleni nakwilizwe lilonke. Lilonke umbhali uyayikhuthaza intsebenziswano yabantu bonke ekuhlaleni.

Okwesithathu isetyenziswe kumhlathi wesine kumgca wamashumi amabini anesibini. 'The spirit of selfless service underpins the campaign for 2002, where ANC members and members of the broader community are called upon to work in a practical way to improve the conditions of South African people.' Apha umbhali uxelela abantu ukuba ilima lilungile. Kukhuthazwa nento yokuba abantu ekuhlaleni mabasebenzisane ngendlela ebonakalayo ukuphucula iimeko zabantu boMzantsi Afrika.

Le mfuno yokuzingca okwesine isetyenziswe kumhlathi wesithandathu kumgca wamashumi amathathu anesixhenxe. 'While the ANC branch will be central in mobilising volunteers, it will work to involve community leaders and other organised sectors.' Apha umbhali ukhuthaza ukuba abantu bahlanganisane benze ilima kwaye loo nto iya kuba nempumelelo xa benokuthi babandakanye neenkokheli zasekuhlaleni. Ukhuthaza umanyano phakathi kwabantu neenkokheli zabo khon'ukuze bafikelele kuzo xa benezinto abazifunayo.

Okwesihlanu le mfuno isetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi asixhenxe anesixhenxe. "Branches will mobilise the community in monitoring and combating absenteeism from schools and promoting learner and teacher commitment." Apha kuxelelwa abantu ukuba mababe neliso ezikolweni bajonge ukuba izikolo zihanjwa kakuhle. Kukwakhuthazwa ootitshala nabafundi ukuba bazinikele ngemfundo yabo.

Le mfuno okwesithandathu isetyenziswe kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesihlanu. "Among the work they will be doing will be to visit schools in the days immediately before the opening of schools to establish that everything is ready for the start of the school year – that sufficient material is available and has been allocated; that the environment is ready for learning and teaching to begin work". Injongo yombhali apha kukuxelela abantu ukuba xa benokwenza ilima baza kukhuthazwa nangamalungu e-ANC asePalamente ngokuthi eze ezikolweni ukuza kubona ukuba yonke into sele ilungele ukuvulwa kwezikolo.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3 , 18-24 January 2002” le mfuno isetyenziswe kabini.

Isetyenziswe okokuqala kumhlathi wokuqala kumgca wokuqala. “The ANC’s call to the people to ensure a successful start to the school year was heeded in the five provinces which opened their schools this week.” Umbhali apha uncoma abantu indlela ababonakalise umdla ngayo ngexesha ebebebizwe yi-ANC ukuba benze ilima. Babonakale belunyamekele abantu ubizo lwabo kumaphondo amahlanu abeza kuvula izikolo, kwaye ke loo nto imomwabisile umbhali. Bakwabonakalise inkathalo ukulungiselela ukuba ukuvulwa kwezikolo kube nempumelelo.

Imfuno yokuzingca okwesibini kweli phetshana isetyenziswe kumhlathi wesine kumgca weshumi esinesithandathu. “The willingness of the people to be active participants in developing their communities will not only encourage the process of people-driven change.” Ezona njongo zombhali kukuxelela abantu ukuba xa bona bathe babonisa umdla kwilima, norhulumente uya kubancedisa kuze kubonakale utshintsho. Uyabakhuthaza abantu ukuba bazinikele emsebenzini wabo wasekuhlaleni. Urhulumente ubancedisa ngakumbi abantu ababonayo ukuba bayazama.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” le mfuno yokuzingca isetyenziswe kahlanu.

Le mfuno okokuqala siyifumana kumhlathi wokuqala kumgca wesibini. “Structures of the ANC, its alliance partners and the broader democratic movement will begin this weekend to mobilise communities across the country in voluntary activities to reclaim their streets, parks, community centres and schools from criminals.” Umbhali apha uncoma abantu be-ANC nabanye abantu ngokuzinikela behlanganisene benze amalima. Umbhali uyabancoma ngokuzidla kwabo ngento yokuba kufanele ukuba ibe ngabo abalungisa umonakalo owenzeka ezintweni zabo. Ubancoma ngokwenza amalima kwiindawo abahlala kuzo.

Siphinda siyifumane okwesibini le mfuno kumhlathi wesine kumgca weshumi elinesihlanu. “A central part of the campaign is to ensure CPFs interact meaningfully with communities and sectoral organisations.” Umbhali apha uncoma abantu ngokuzibandakanya kwabo namaqumrhu ancedisana namapolisa besebenzisana, besilwa ulwaphulo-mthetho

kwiindawo abahlala kuzo. Ukhuthaza nentsebenziswano emayibekho ukukhusela amacandelo akhoyo asekuhlaleni.

Siyifumana okwesithathu kumhlathi weshumi kumgca wamashumi amahlanu. "The safety and security campaign will be supported by ANC public representatives and local councillors, who will be deployed to various areas to participate in volunteer activities." Injongo yombhali apha kukuncoma I-ANC ngokuchazela abantu ukuba iza kuthatha inxaxheba kwilima. Le nkcazelo iza kukhuthaza abantu bazibandakanye nelima, kuba abantu babonakalisa inkathalo xa bebona abantu abasuka ePalamente bephakathi kwabo, kwaye bayakhuthazeka kuloo nto bayenzayo. Loo nto ibenza babe nethemba lokuncediswa ngurhulumente kuba bebonwe nangabantu abakwizikhundla eziphezulu.

Okwesine le mfuno isetyenziswe kumhlathi weshumi elinesithathu kumgca wamashumi amathandathu anesibhozo. "The court Process Project has been established to improve management and efficiency of the court system by developing a docket management and event notification system between the police prosecution, court and prisons." Injongo yombhali apha kukubeka abantu ethembeni lokuphuculwa kwempatho yasezinkundleni zamatyala. Uthi le meko iza kuvelelwa kuzo zonke iinkalo izisebenzisa ukuxoxwa kwamatyala. Kuza kuthi kubonwe ukuba leliphi na icala elisilelayo kumanqanaba athatyathwayo malunga nokuxoxwa kwamatyala kuze kubonwe elo liselelayo, kuze kulungiswe apho kungalunganga khona.

Okokugqibela nokwesihlanu kweli phetshana, le mfuno isetyenziswe kumhlathi weshumi elinesine kumgca wamashumi asixhenxe anesine. "Justice centres that provide civil and criminal legal services to the poor and indigent are being established with 24 centres already launched." Injongo yombhali kukuthembisa ngamaziko oloyiso amisiweyo asele evulwe ngokusesikweni, maziko lawo anoncedo kwizenzo zolwaphulo-mthetho. Umbhali uyabakhuthaza benze amalima ukwenza loo maziko asebenze, ukuhlangabezana nokhuseleko lwabo.

Kwiphetshana lesihlanu, "ANC Today, Volume 2 No. 9, 1-7 March 2002", le mfuno isetyenziswe kabini

Le mfuno okokuqala isetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesihlanu. "The organisation was the first in the country to develop a bill of rights of all

South Africans over several decades, laying the basis for inclusion of the Bill of Rights in the country's democratic constitution." Umbhali apha ubonisa abantu ukuba yi-ANC owona mbutho ubalulekileyo nowona usebenzileyo apha kweli lizwe. Umbhali yindlela alukuhla ngayo abantu ukuba bayibone i-ANC njengowona mbutho onokuphatha eli lizwe. Umbhali ubonisa abantu ukuba i-ANC yaba ngumbutho wokuqala owalwela amalungelo abantu. Wonke umntu uyakholwa kukulifumana ilungelo lakhe.

Okwesibini nokokugqibela kweli phetshana le mfuno isetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi amathandathu anesixhenxe. "The Freedom Charter became the foundation of the non-racial vision which now finds expression in country's new constitution." Umbhali usibonisa ukuba abantu be-ANC bayazingca kuba baveza incwadi yabo yesithathu. Le ncwadi ibizwa ngokuba yi-Freedom Charter yaye ingundoqo kumalungelo abantu. Umbhali ubaxelela ukuba yiyo eyaba sisiseko sokuvula amehlo abantu kwimbono yokulwa ucalucalulo. I-ANC ibonakalisa ukuzithemba ngezinto ezinempumelelo ezenzayo kwaye abantu banethemba lokuba baya kuze bakhululeke ngenye imini.

Imfuno Yobumnini

UParkard (1964) uthi le yimfuno yokwaneliseka komntu buqu kanti yena uMaslow (1954) uthi le yimfuno yobumnini.

Kwiphetshana lokuqala, "ANC Today, Volume 2 No.5, 1-7 February 2002" le mfuno isetyenziswe kabini

Le mfuno okokuqala isetyenziswe kumhlathi wokuqala kumgca wesithathu.

"I urge all our members, supporters and our society in general to participate in this letsema / ilima campaign in even greater numbers than we were able to mobilise last month." Injongo yombhali apha kukukhuthaza abantu ukuba bazibandakanye namaqela elima kuba baza kuba namava okuziva bebandakanyeka entweni bengabanini bamaqela athile.

Okwesibini siyifumana kumhlathi wesibhozo kumgca wamashumi amathathu anesibhozo. "The ANC branches have a duty to approach these organisations in their areas to encourage them to act with everybody in the spirit of the slogan—people united in action for

change.” Umbhali apha ukhuthaza abantu bamanyane, basebenzisane babe moya–mnye ukwenzela ukuba kubekho utshintsho. Ngokubona kwabo utshintsho baza kuwubona umsebenzi wabo abawenzileyo.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002” imfuno yobumnini isetyenziswe kane

Le mfuno okokuqala siyifumana kumhlathi wokuqala kumgca wesibini. “As schools across South Africa open over the next two weeks, ANC branch members and public representatives are mobilising communities to do voluntary work to get the school year off to a good start.” Umbhali apha ukhuthaza abantu ukuba bahlanganisane benze ilima ukuhlangabezana nokuvulwa kwezikolo ekufuneka kwenzeke ngendlela elungileyo.

Okwesibini isetyenziswe kumhlathi wesixhenxe kumgca wamashumi amane ananye. “The key challenge will be to encourage communities to see local schools as community resources, able to serve a number of functions within an area.” Injongo yombhali apha kukukhuthaza abantu ukuba bazibone izikolo njengezinto zabo ezibalulekileyo zasekuhlaleni. Ukwabakhuthaza ukuba bathathe inxaxheba kuyo yonke into enxulumene nesikolo. Bancedise ukukhusela ifanishala yesikolo kumasela kwaye bagcine nezakhiwo zezikolo zikhuselekile.

Le mfuno okwesithathu ifumaneka kumhlathi weshumi kumgca wamashumi amathandathu. “Volunteers will be participating, together with the Congress of South African Students (COSAS) and SGBs, in operation Mazibuye to retrieve books, learning material and equipment which may have been removed from the school.” Apha umbhali ucebisa abantu ukuba basebenzisane nabafundi ekubuyiseni izinto zesikolo ezinje ngefanishala nezixhobo zokufunda ebezithathwe esikolweni. Ubakhuthaza ukuba benze ilima ukuhlangabezana naloo msebenzi.

Kweli phetshana siyifumana okwesine le mfuno kumhlathi weshumi elinesihlanu kumgca wamashumi alithoba anesixhenxe. “If parents cannot afford the required school fees, or can pay a lesser amount, they may write a letter to SGB asking for an exemption.” Apha umbhali uzama ukuxelela abantu ukuba mabangoyiki ukuchaza iingxaki zabo zemali esikolweni. Ukhuthaza imfundo nento yokuba umntwana akanakungayi esikolweni ngenxa

yokuba enemali engaphelelanga. Abazali mabathetha–thethane nabafundisi–ntsapho kubekho unxibelelwano phakathi kwabo.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” le mfuno isetyenziswe kanye.

Isetyenziswe kumhlathi wesibini kumgca weshumi elinesithandathu. “He told students at the school that they needed to own their school, to take responsibility for its care and to prevent vandalism and neglect.” Apha umbhali uxelela abantwana ukuba mabayazi ukuba izikolo zezabo. Ke ngoko mayibe ngabo abazinikeleyo ekulungiseni nasekukhuseleni izikolo zabo. Kwakhona ugxininisa kwinto yokuba abafundi ngabona bantu ekufanele ukuba babonakalise inkathalo kukhuseleko lwezikolo.

Kwiphetshana lesine, “ANC Today , Volume 2 No. 5, 1-7 February 2002” le mfuno isetyenziswe kathathu.

Le mfuno okokuqala siyifumana kumhlathi wesibini kumgca wesixhenxe. “The campaign aims to encourage a culture of personal responsibility among communities strengthen Community Police Forums (CPFs), highlight the efforts and assist the work of the Police, and promote respect for human rights.” Umbhali apha uzama ukuchazela abantu eyona njongo yeli lima. Ukhuthaza nento yokuba abantu mabazibandakanye nemibutho yokhuseleko yasekuhlaleni namapolisa ukuphucula ukhuseleko lwabo.

Okwesibini le mfuno isetyenziswe kumhlathi wesithathu kumgca weshumi elinesibini. “Volunteers will be mobilised from community structures, such as church, women, youth and student organisations, to participate in the campaign.” Abantu apha baboniswa ngentsebenziswano amabayenze ukuhlangabezana nelima. Kufuneka baphume kwimibutho yabo yasekuhlaleni bahlanganisane, bazinikele bathathe inxaxheba kweli lima, balwe ukhuseleko lwabo.

Siyifumana okwesithathu le mfuno kumhlathi wesixhenxe kumgca wamashumi amathathathu anesihlanu. “Community members, particularly the youth, will be encouraged to join the police reservists in accordance with guidelines provided by the ministry of safety and security.” Isizathu sokuba umbhali abhale oku kungentla uzama ukukhuthaza ulutsha ukuba luthathe inxaxheba ekulweni ulwaphulo–mthetho ekuhlaleni.

Bazibandakanye namapolisa bezinikele besebenzisa inkqubo yokhuselo nokhuseleko. Ukwathembisa ukuba xa bangakwenza oko izinga lolwaphulo-mthetho lingehla nabantu bazibone bekhuselekile.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” le mfuno isetyenziswe kanye.

Le mfuno siyifumana kumhlathi wokuqala kumgca wesine. “Following the month-long focus on safety and security, the human rights focus will involve community members in providing support to justice system in particular”. Kule mfuno umbali uzama ukuncoma abantu ngendlela abazinikele ngayo kwimisebenzi yasekuhlaleni. Abantu bazinikele kuba izinto zasekuhlaleni izizinto zabo, ke ngoku babonakalisa inkathalo ekuzikhuseleni. Bayazinikela ekwenzeni izinto ezifunekayo ukubonakalisa ukulwela amalungelo abo, lilonke bazama ukubonakalisa kurhulumente ukuba bayazama ukwenzela ukuba abancedise apho boyisakala khona, khon’ukuze bafumane amalungelo abo.

Imfuno Yeziphumo Ezibunjiweyo

UParkard (1964) uthi le mfuno yimfuno yeziphumo ezibunjiweyo kanti uMaslow (1954) akukho nto ayithethayo ngale mfuno.

Kwiphetshana lokuqala, “ANC Today, Volume 2 No. 5, 1-7 February 2002” le mfuno ayisetyenziswanga

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002”, le mfuno isetyenziswe kanye.

Le mfuno isetyenziswe kumhlathi wesibhozo kumgca wamashumi amahlanu. “Branches will mobilise community volunteers to help the SGBs in cleaning painting and repairing the school buildings and grounds in preparation for the beginning of the school year.” Injongo yombhali apha uzama ukukhuthaza abantu abaneziphiwo zokusebenza ngezandla bazinikele ekusebenzisaneni ekulungiseni nasekuphuculeni imeko yezikolo. Ubacebisa ngokwenza ilima ukukhawulelana naloo msebenzi khon’ukuze kube khona inkqubela phambili.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3 18-24 January 2002” le mfuno isetyenziswe kabini.

Okokuqala isetyenziswe kumhlathi wesibini kumgca weshumi elinanye. “Wearing the overall, the President stressed the need for all members of the community to get involved in practical work to improve the condition of school buildings.” Apha umbhali ubalukuhla abantu kwinto yokuzinikela emsebenzini. Ufuna babe nomdla, kwa indlela anxibe ngayo uzama ukuba abakhuthaze nabo babe nomdla wokuthatha ezabo izinxibo zokusebenza basebenzisane ekuphuculeni imeko yezikolo.

Siphinda le mfuno siyifumane kumhlathi wesine kumgca wamashumi amabini ananye. “Already the focus on education has drawn attention to areas where more work needs to be done, such as the provision of learning materials, repair of buildings, and construction of classrooms and toilets.” Injongo yombhali kukukhuthaza abantu ekusebenziseni iziphiwo zabo zemisebenzi yezandla ekulungiseni izinto ezisilelayo esikolweni. Ubakhuthaza esithi yeyona njongo efunakayo ukukhawulelana nezemfundo.

Kwiphetshana lesine, “ANC Today, Volume 2 No.5, 1-7 February 2002”, le mfuno isetyenziswe kanye.

Siyifumana le mfuno kumhlathi wesihlanu kumgca wamashumi amabini. “Volunteers will be organised to help CPFs in cleaning, painting, cutting grass and fencing off police stations.” Umbhali ukhuthaza abantu abazinikeleyo ukuba bahlanganisane. Umbhali ubonile ukuba kukho ukusilela okuthile ekulungiseni ezikhululo zamapolisa nasezikucoceni, ke ngoko ukhuthaza abantu ukuba ibe ngulowo aveze italente yakhe ekuphuculeni ezo zikhululo zamapolisa kuba zinceda kwabona.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” le mfuno ayisetyenziswanga.

Imfuno Yokuthanda Into

UParkard (1964) uthi le yimfuno yokuthanda into kanti yena uMaslow (1954) akathethi nto ngale mfuno.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No.2, 11-17 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No.5 1-7, February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No.9 ,1-7 March 2002”** le mfuno ayisetyenziswanga.

Imfuno Yoluvo Lwegunya

UParkard (1964) uthi le mfuno yimfuno yoluvo lwegunya kanti yena uMaslow (1954) akathethi nto ngale mfuno.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No.2 11-17, January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** le mfuno ayisetyenziswanga.

Imfuno Yemveli

UParkard (1964) uthi xa ethetha ngale mfuno athi yimfuno yemveli kanti yena uMaslow (1954) uthi le yimfuno yokuzazi ngenene.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No.2, 11-17 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesithathu **“ANC Today, Volume 2 No.3, 8-24 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No.9, 1-7 March 2002” le mfuno isetyenziswe kanye.

Le mfuno yemveli kweli phetshana esetyenziswe kumhlathi wesithandathu kumgca wamashumi amathathu. “The bill asserted that human rights should be universal, that all South Africans had a God–given right to ownership of land, that there should be equality before the law and equal political rights, and that all should be able to have an equal political rights, and that all should be able to have an equal share in government.” Isizathu kufumaniseke ukuba kukho abantu abangoniselikiyo, abangawafumaniyo amalungelo abo kwizinto ezinje ngemihlaba. Umbhali uthetha oku exelela abantu ukuba bancedwa yile ncwadi yamalungelo khon’ukuze kwazeke ukuba wonke ubani ongummi woMzantsi Afrika unelungelo lokuba nomhlaba kungakhethwa bala, sini nangokwenkolo.

Imfuno Yokuphila Naphakade

UParkard (1964) uthi le yimfuno yokuphila naphakade kanti yena uMaslow (1954) akukho nto ayithethayo ngale mfuno.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, “ANC Today, Volume 2 No.2, 11-17 January 2002” le mfuno isetyenziswe kanye.

Le mfuno isetyenziswe kumhlathi wesibhozo kumgca wamashumi amahlanu anesine. “While this work begin now, it will need to be carried out throughout the year—and on an ongoing basis—to maintain the school infrastructure and physical environment.” Apha umbhali ubonakalisa umnqweno wakhe kule nto sele iqhubeka yelima. Uzama ukukhuthaza abantu ukuba bangabi sayiyeka ibe yinto yaminyaka le. Lilonke umbhali uyabancoma kwaye yena uyibona iyinto entle le bayenzayo.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24, January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** le mfuno ayisetyenziswanga.

Imfuno Esisiseko

UMaslow (1954) uthi le yimfuno esisiseko kanti yena uParkard (1964) akathethi nto ngale mfuno.

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No. 2, 11-17 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24 January 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** le mfuno ayisetyenziswanga.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No.9, 1-7 March 2002” le mfuno isetyenziswe kanye.

Le mfuno apha kweli phetshana ifumaneka kumhlathi wesine kumgca weshumi elinesibhozo. “Human rights is a tribute to all those South Africans whose most basic right, the right to life, was violated by the government of the day.” Apha umbhali uthembisa abantu ngokuba baza kuwafumana amalungelo abo asisiseko. Ubathembisa esithi njengoko babengawafumani ngaphambili kurhulumente wocalucalulo, ngoku baza kuwafumana kulo rhulumente ukhoyo.

5.2.2 Inkqubo Yesibini Yesindululo Sesiseko : Isimilo

Kwiphetshana lokuqala, “ANC Today , Volume 2 No. 5, 1-7 February 2002”, isimilo sisetyenziswe kathathu.

Isimilo esi okokuqala sisetyenziswe kumhlathi wesithathu kumgca weshumi elinanye. “We are pleased at the response throughout the country last month.” Injongo yombhali kukuncoma indlela abantu abasebenze ngayo, kufumaniseke ukuba bayavumelana kwinto abayenzayo ngokubonwa kwenkqubela kumsebenzi wabo.

Okwesibini isimilo sisifumana kumhlathi wesithandathu kumgca wamashumi amabini anesixhenxe. “This is a good thing.” Apha kwakhona uyabancoma abantu ngokwenza into elungileyo. Ubonakalisa ukuba benze into entle kwaye naye iyamvuyisa into yokubona abantu bezinikele.

Siphinda sisifumane kumhlathi weshumi elinesibini kumgca wamashumi amahlanu anesithoba ukuya kumashumi amathandathu.

“This includes those among us who are fond of presenting themselves as the arbiters of what democratic practise is.” Injongo yombhali apha kukuba kufundiswe abantu izinto ezininzi kuba abakazi nto ke ngoko baya kuhlala befunda. Umbhali ukavumelani nabo bantu bazibiza ngokuba ngabona bafundisa idemokrasi elungileyo.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 February 2002”, isimilo sisetyenziswe kane.

Isimilo okokuqala sisetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesithandathu. “This focus of the campaign for January is a successful beginning to the school year, which is critical to the effectiveness of learning and teaching throughout the year.” Umbhali apha uncoma abantu ngomsebenzi omhle abawuqalileyo wokulungiselela ukuvulwa kwezikolo. Uyabakhuthaza ukuba baqhubekeke nawo kuba lo msebenzi uza kwenza inkqubela kwimfundo apha phakathi enyakeni.

Siphinda sisifumane kwakumhlathi wesihlanu kumgca wamashumi amathathu ananye. “With a pass rate of 61.7 percent, the results of 2001 demonstrate the good work being done to lift the country’s education system out of its apartheid past.” Abantu banconywa kuba bephumeze iziphumo ezihle zematrikhi kwaye oko kwenzeke kuba besenzisene benza ilima ukuhlangabezana nemfundo yabantwana babo. Umbhali ke ubancoma ngomsebenzi olungileyo abawenzileyo.

Okwesithathu isimilo esi siphinda sisetyenziswe kumhlathi wethoba kumgca wamashumi amahlanu anethoba. “This will ensure that learning can begin promptly following the opening of classes.” Umbhali uxelela abantu ukuba xa benokuhlanganisana benze ilima, kungakhona isiqinisekiso sokuba izikolo zibe nempumelelo. Ubakhuthaza ngokuthi xa benokuba negalelo abalenzayo ezikolweni, loo nto ingenza inkqubela nempumelelo kwimeko yokuphuculwa kwemfundo kanti nezakhiwo zezikolo. Uthi xa benokwenza loo nto akunakubakho kulibaziseka ezifundweni ngexesha lokuvulwa kwezikolo, kungaqalwa ukufundiswa kanye ngeentsuku zokuqala izikolo zivuliwe.

Isimilo okwesine sisifumana kumhlathi weshumi elinesihlanu kumgca wamashumi alithoba anesithathu. “An important thrust of this work is to ensure that parents are familiar with their rights with respect to admissions.” Umbhali uzama ukuxelela abazali ngoko kubalulekileyo abanokuthi bakwenze ukuhlangabezana neengxaki zabo zemali zokuhlawula isikolo. Kwakhona umbhali ubonakalisa ukuba bayathandwa, kwaye imfundo yabantwana babo ibalulekile, ke ngoko mabeze neengxaki zabo ngaphambili zixoxwe khon’ukuze zisonjululwe.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” isimilo sisetyenziswe kanye.

Sisetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesihlanu. “The focus on education will continue until the end of all schools across the country.” Injongo yombhali kukubonakalisa ukuba uyithandile into eyenziwe ngabantu kwaye loo nto ibonakalisa ukuvulwa kwezikolo okuza kuba nempumelelo. Ukwabonakalisa nento yokuba uyayithanda kwaye benze into elungileyo. Lilonke ke umbhali uzama ukubakhuthaza bangabi sayiyeka le nto intle bayiqalileyo kuba xa benokwenza njalo ikamva lemfuno yabantwana babo alinakuze libe mfiliba.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” isimilo sisetyenziswe kahlanu.

Isimilo okokuqala sisetyenziswe kumhlathi wesibini kumgca wesihlanu. ‘The ANC is focusing on community action against crime and corruption for the month of February as part of its programme to mark its 90th anniversary.’ Apha umbhali uncoma abantu be-ANC ngokuwuthathela ingqalelo lo mba welima. Ubancoma esithi bazama ngandlela zonke ukulwa ulwaphulo-mthetho kwaye bayifake kuluhlu lwezinto zabo abaza kuzixoxa.

Okwesibini sisetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini anesithathu. “People will be encouraged to offer their time and skills to support and sustain CPF.” Apha injongo yombhali kukukhuthaza abantu ukuba basebenzisane namapolisa ukulwa ulwaphulo-mthetho kwiindawo abahlala kuzo. Ke ngoku umbhali uyababona abantu ukuba banomdla wokuchitha ixesha labo besebenzisana ne-CPF.

Sisifumana okwesithathu kumhlathi wesixhenxe kumgca wamashumi amathathu anesixhenxe. “This is intended to support government’s efforts to have 30,000 reservists by the end of 2002.” Umbhali uncoma le nkxaso yenziwe ngabantu yokusebenzisana namapolisa kwaye uthi norhulumente uyayibona kwaye uza kuyithathela ingqalelo azame nokwangeza inani lamapolisa. Ubonisa abantu ukuba ngokuzinikela kwabo, oko kungenza ukuba bafumane umsebenzi ngenxa yokuba eba bonile ukuba bakhuthele kwaye bamanyene.

Okwesine isimilo sisetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi amathandathu anesine. “Much work has been done to overhaul the entire Criminal Justice System (CJS), better equipped it to apprehend and prosecute perpetrators, to secure and care for victims, and to entrench a respect for the rights and safety of all South Africans.” Umbhali apha uncoma umsebenzi omninzi owenziwe ngabantu wokulwa alwaphulo-mthetho. Abantu ubancoma nangokukhusela abo bangamaxhoba bezinikele. Ngokwenza oko balwa amalungelo abo okhuseleko.

Siphinda okwesihlanu sifumaneke kumhlathi weshumi elinesihlanu kumgca wamashumi asixhenxe anethoba. “Progress in implementation of the National Crime Prevention Strategy (NCPS) has resulted in a reduction in the levels of crime in the country.” Injongo yombhali apha kukuncoma inkqubela phambili eyenziwe ngabantu. Le nkqubela phambili ibonwe ngokucutheka kwamaqondo olwaphulo-mthetho kwilizwe lonke. Umbhali ke ubancoma ebonakalisa ukuyithanda kwakhe le nto iqhubekayo.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” isimilo sisetyenziswe kathathu.

Isimilo okokuqala sisifumana kumhlathi wesibhozo kumgca wamashumi amane. “The concept of rights had already become part of the political discourse of the time.” Apha umbhali usibonisa ukuba ngokulwela kwabo amalungelo abantu loo nto yaba ngumba wezopolitiko. Uzama ukuxelela abantu ukuba njengoko bona sele bezamile ukulwela amalungelo abantu nabanye mabazame bazinikele kuba kucacile ukuba kukho abantu abesenezikhalazo. Kufuneka kubonakalise bona ukuba bayawalwela amalungelo abo.

Siphinda okwesibini sisifumane kumhlathi weshumi elinanye kumgca wamashumi amahlanu anesibhozo. “Its broad approach coincided with a broadening of the base of the ANC, the establishment of an alliance with Natal and Indian Congresses and the beginning of mass campaigns.” Umbhali apha usixelela ngembali yokulwelwa kwamalungelo abantu esilwelwa ngabantu be-ANC. Usixelela ukuba yi-ANC eyavela noxwebhu lwemithetho eyilwayo. Ulukuhla abantu ukuba mabalandele elo khondo kuba ne-ANC yayingajonganga mbuyekezo koko yayizinikele.

Okwesithathu isimilo sisetyenziswe kumhlathi weshumi elinesine kumgca wamashumi asixhenxe anesithandathu. “In 1987, the National Executive Committee of the ANC

formally accepted fundamental rights and freedoms.” Umbhali uncoma ukukhuthala kwe-ANC nenkathalo yayo ukusuka kweyona komiti iphezulu yayo ekulweni amalungelo abantu. Uncoma le mbono intle ebonakalayo ekwabonakalisa ukuba yinto entle ebifanele ukuba ilungiswe kwaye yamkelwe ngabantu bonke elizweni.

5.2.3 Inkqubo Yesithathu Yesindululo Sesiseko : Ukungaguquguquki

Le nkqubo yahlulwe yaziindidi ezimbini ezahlukeneyo ezizezi : Isivumelwano nokungavumelani.

isivumelwano

Isivumelwano sisetyenziswe kathathu kwesi sifundo kwaye kusetyenziswe amacandelwana aso angala:

- ❖ Ukubonakalisa ukuba nokuxelwa kwangaphambili
- ❖ Isiqinisekiso sokhuseleko
- ❖ Nokusetyenziswa kwentlawulo

Ukubonakalisa Ukuba Nokuxelwa Kwangaphambili

Kwiphethshana lokuqala, “ANC Today, Volume 2 No. 5, 1-7 February 2002” olu hlobo lwesivumelwano lusetyenziswe kabini

Ukubonakalisa ukuba nokuxelwa kwangaphambili okokuqala sikufumana kumhlathi wesibini kumgca wethoba. “Immediately we correctly focused on the important issue of helping to reinforce the culture of learning, teaching and discipline in our schools.” Apha umbhali uxelela abantu ngemeko entle ekuyiyo, loo meko ke yile yokuzinikezela kwabantu ekwacebisa ukuba xa kunokufundwa kule meko sele kuyiyo intle, kuqhutyekwe nayo apha ebomini kungakho inkqubela elizweni.

Okwesibini ukubonakalisa ukuba nokuxelwa kwangaphambili kusetyenziswe kumhlathi weshumi elinanye kumgca wamashumi amahlanu. “What characterised these volunteers was a spirit of dedication, courage and sacrifice.” Umbhali apha ukhuthaza abantu ukuba bazinikele kwilima kwaye bazimisele ukuba baza kulenza baxelise abanye abantu

bangaphambili ababenze kanjalo. Le nto banokuyenza ngokuthi bazijule ijacu kwinto abayenzayo yaye babe moya mnye.

Kwiphetshana lesibini, “ANC Today, Volume 2 No.2, 11-17 January 2002” ukubonakalisa ukuba nokuxelwa kwangaphambili kusetyenziswe kanye.

Olu hlobo lwesivumelwano kweli phetshana lufumaneka kumhlathi wesithathu kumgca wethoba. “Each month of this anniversary year the ANC is focusing on a different area of South African life, organising and participating in local activities which make a positive difference to the lives of the people.” Umbhali apha ukhuthaza abantu ukuba baphucule indlela ebebesenza ngayo izinto, kwizikolo nasekuhlaleni. Ufuna baphucule imeko ibe ntsha yenze utshintsho olubonakalayo. Utsho esithi nabo beyi-ANC bayijongile into yokuphuculwa kwelizwe kwaye bayazibandakanya kwizinto ezenzekayo ekuhlaleni.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3 18-24 January 2002” ukubonakalisa ukuba nokuxelwa kwangaphambili akusetyenziswanga.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” ukubonakalisa ukuba nokuxelwa kwangaphambili kusetyenziswe kanye.

Kusetyenziswe kumhlathi weshumi elinanye kumgca wamashumi amathandathu. “This campaign will build on the significant progress that has been made in the past year to transform the criminal justice system and implement the national crime prevention strategy, both critical to achievement of peace and stability in South Africa.” Injongo yombhali kukuba abantu bafunde ngomzekelo kwinto entle ebikhe yenzeka ngaphambili yokulwa ulwaphulo-mthetho. Ekufundeni kwabo loo nto bemanyene kufuneka bafakele nezinye izinto ezazingekho ngaphambili abathe bazibona zilungile nezinokuthi zibe negalelo elikhulu ekuphuculeni ubugebenga nasekuziseni inzolo eMzantsi Afrika jikelele.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” ukubonakalisa ukuba nokuxelwa kwangaphambili akusetyenziswanga.

Isiqinisekiso Sokhuseleko

Uparkard (1964) uthi xa ethetha ngesiqinisekiso sokhuseleko athi yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi yimfuno yokhuseleko.

Kwiphetshana lokuqala, “ANC Today, Volume 2 No. 5, 1-7 February 2002” isiqinisekiso sokhuseleko sisetyenziswe kabini.

Isiqinisekiso sokhuseleko sisetyenziswe kumhlathi wesithandathu kumgca wamashumi amabini anesibhozo. “This gives the possibility to achieve extensive outreach to the people, reaching the individuals in our society who are most in need of support and assistance, unencumbered by the problem of government bureaucracy.” Umbhali apha unika abantu ithemba lokuba nabanye abantu abaninzi banganawo umdla kwilima xa bebona umgama osele uhanjwe ngabo bazinikeleyo. Kwaye abantu bangazibona bekhuselekile xa benokubandakanywa nabanye. Lilonke umanyano nentsebenziswano yeyona miba iphambili kwilima.

Okwesibini isiqinisekiso sokhuseleko sisetyenziswe kumhlathi weshumi kumgca wamashumi amane anesithandathu. “Accordingly, we must draw inspiration from and emulate the great heroes and heroines of our country who, at that time, volunteered to defy the apartheid system as part of the intensification of the struggle for our liberation.” Umbhali apha uzama ukukhuthaza abantu bazinikele kwilima ngokuzekelisa ngabantu bakudala, ababazinikele behleli ezintolongweni besilwela ucalucalulo, abo ngoku bangamaqhawe. Ubakhuthaza ngolo hlobo lokuba nabo mhlawumbi ngokuzinikela kwabo baza kuba ngamaqhawe angomso.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002” isiqinisekiso sokhuseleko sisetyenziswe kathathu.

Isiqinisekiso sokhuseleko okokuqala sisifumana kumhlathi wesixhenxe kumgca wamashumi amane anesibhozo. “This will help to combat neglect, vandalism and theft in schools.” Apha umbhali ukhuthaza abantu ukuba mabazithathe izikolo njengezinto zabo zasekuhlaleni. Abantu kufuneka benze ilima khon’ukuze banqande ubusela kunye nokonakaliswa kwezinto zesikolo. Xa benokwenza kanjalo lingacutheka izinga lokubiwa kwezinto zesikolo.

Okwesibini isiqinisekiso sokhuseleko sisetyenziswe kumhlathi weshumi kumgca wamashumi amathandathu anesine. “Specific days will be targeted before the opening of schools for students to return their books and to mobilise communities to return furniture or equipment taken from the school.” Umbhali apha uqinisekisa ngokhuseleko oluza kuba khona phambi kokuba kuvulwe izikolo kukhuselwa ifanishala neencwadi ekufuneka zibuyisiwe ngabafundi. Yonke le nto iza kwenziwa phambi kokuba izikolo zivulwe ukulungiselela ukuba kungabikho nto isilelayo xa sele kufundwa, eza kuthi ephazamisane nenkqubo yesikolo.

Isiqinisekiso sokhuseleko okwesithathu sisetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi asixhenxe anethoba. “In the longer term, efforts will be made to strengthen the capacity of SGBs by calling on the voluntary services of former students who are professionals, tertiary students and others with skills to contribute.” Umbhali apha uqinisekisa ukhuseleko ngokuthi kucelwe nabo bantu bafundileyo abakhoyo ekuhlaleni kwakunye nabo bakumaziko emfundo ephakamileyo bancedise ezintweni zesikolo bezinikele bancedise iqumrhu elimele isikolo.

Kwiphethshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” isiqinisekiso sokhuseleko sisetyenziswe kanye.

Sisetyenziswe kumhlathi wesihlanu kumgca wamashumi amathathu. “The aim of these initiatives is to establish sustainable community programmes focusing on the maintenance of school buildings, the use of school facilities for a range of community activities, the prevention of absenteeism, and the promotion of an environment for learning and teaching.” Umbhali apha usibonisa ukuba xa abantu benokuthi benze ilima kungakhuseleka izakhiwo zezikolo, kwaye xa benokulenza ilima ngempumelelo ukhuseleko lungaqiniseka. Lungenziwa nangokujonga indlela abantwana abasihamba ngayo isikolo. Kuqinisekiswa ukuba basihamba ngendlela eyiyo isikolo bangahlali ezilokishini kuba xa benokuhlala bangayi baza kuba nemikhuba bafune ukwenza ulwaphulo-mthetho ekuhlaleni nasezikolweni.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” isiqinisekiso sokhuseleko sisetyenziswe kasixhenxe.

Sifumaneka okokuqala kumhlathi wesithandathu kumgca wamashumi amathathu. “Specific emphasis will be laid on ending violence against women and children, and the prominent role men should do in condemning such crimes.” Umbhali apha uqinisekisa ngokhuseleko oluza kubakho ekukhuseleni ukuphathwa gadalala koomama nabantwana. Abantu ke baza kuzinikela ukuphumeza olo khuseleko bengajonganga nzuzo. Baza kwenza oku ngokuzimisela kuba bediniwe lulwaphulo—mthetho kuba ngabantwana babo aba baphathwa gadalala kwaye esi senzo asiyonto efanelekileyo kwaphela, ngokukodwa xa abantu befuna ukuhlalisana kakuhle kwindawo abahlala kuzo.

Siphinda isiqinisekiso sokhuseleko okwesibini sisifumane kumhlathi wesibhozo kumgca wamashumi amane anesihlanu. “Through operation Thetha communities will be mobilised to report all criminal or suspicious activities to the police.” Apha umbhali uthembisa abantu ngokhuseleko, ubonile ukuba abantu bayalufuna ukhuseleko kuba bakwazile ukwenza amalima ngokuthi bachaze izinto abazikrokrelayo ezenzekayo ekuhlaleni emapoliseni izinto ezo ezihambisana nolwaphulo—mthetho.

Okwesithathu isiqinisekiso sokhuseleko sisifumana kwalapha kulo mhlathi wesibhozo kumgca wamashumi amane anesithandathu. “This campaign is aimed also to strengthen relations between the police and public and ease tensions where they exist.” Umbhali apha uqinisekisa ngokhuseleko oluya kuthi lwenzeke ngokuthi kubekho unxibelelwano phakathi kwabantu namapolisa. Olu nxibelelwano luza kutsho lususe umsantsa ophakathi kwamapolisa nabantu kuba abantu banento yokuwoyika amapolisa, kanti nawo ngabantu ayakufuna kanti nokuncediswa.

Isiqinisekiso sokhuseleko okwesine sisetyenziswe kwalapha kulo mhlathi wesibhozo kumgca wamashumi amane anesibhozo. “The volunteer campaign will also discourage people from buying stolen goods, ensuring that people understand that buying stolen property supports criminal behaviour.” Umbhali apha ukhuthaza ilima ngokubhekiselele kukhuseleko kwaye liza kwenza kucutheke inani lamasela kuba abantu baza kufunda ukuba ukuthenga izinto ezibiweyo akulunganga. Loo nto iza kwenza ukuba amasela ayeke ubusela xa ebona ukuba izinto zawo azithengwa.

Siphinda okwesihlanu isiqinisekiso sokhuseleko sisifumane kumhlathi wethoba kumgca wamashumi amahlanu. “Communities will also be mobilised to ensure that **all workplaces** are safe, and that they comply with South African health and safety legislation.” Umbhali apha uqinisekisa ngokhuseleko kwiindawo zokusebenzela. Ufuna abantu **bazive** bekhuselekile xa besemisebenzini bengenaloyiko lokuba kungafika abaphuli–mthetho babahlalise kakubi. Uqinisekisa nokhuseleko phakathi komqashi nomqashwa kungabikho umntu owoyika omnye. Kufuneka basebenze bekwimpilo entle, lilonke umqashi kufuneka ayikhathalele imeko yempilo yomsebenzi, xa engenakho ukusebenza ngenxa yempilo amnike iintsuku ajongane nempilo yakhe. Umbhali ke uzama ukubonisa ukuba kuza kuba lula ukuba omnye afikelele komnye xa enengxaki anayo.

Okwesithandathu isiqinisekiso sokhuseleko sisifumana kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesithandathu. “There has been a reduction in the number of crimes committed against women and children, family violence and sexual abuse of women and children.” Apha umbhali uncoma abantu ngokuzinikela kwabo okuthe kwaneziphumo ezihle. Ezi ziphumo zicuthe inani lolwaphulo–mthetho. Xa kuchutheka ulwaphulo–mthetho abantu abaninzi bazibona bonwabile kwaye bekhuselekile kuqukwa izinto izinje ngokuxhatshazwa koomama nabantwana nokwesini, nezinye izinto ezilulwaphulo–mthetho, kwakunye nezo ziyiphatha kakubi impilo yabantu jikelele.

Siphinda okwesixhenxe isiqinisekiso sokhuseleko sisifumane kumhlathi weshumi elinesithandathu kumgca wamashumi asibhozo anesibhozo. “There has also been a reduction in the number of cases of murder and armed robbery, including hijacking and heists.” Nalapha umbhali uncoma ukucutheka kolwaphulo–mthetho. Konke oku kwenzeka kuba abantu banyene besebenzisana yaye bezinikele kwilima. Inani labantu ababulawayo liyacutheka kuba abantu bazinikezele ekulweni ulwaphulo–mthetho.

Kwiphethshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” isiqinisekiso sokhuseleko sisetyenziswe kabini.

Sisetyenziswe okokuqala kumhlathi weshumi kumgca wamashumi amahlanu anesibini. “The document was notable in that its language was non–racial and non–sexist, envisaging full citizenship rights for all women and men of all races in South Africa.” Umbhali apha uqinisekisa ngokhuseleko lwabantu kumalungelo abo. Uqinisekisa ngolwimi olusencwadini yamalungelo ukuba lungabi nocalucalulo ngokobuhlanga ngokunjalo

nangokwesini. Xa incwadi leyo ibhalwe ngolwimi oluqondeka lula olulungele bonke abantu, baya kuzibona bonwabile abantu kuba baza kukwazi ukunxibelelana ngolwimi olo.

Okwesibini sisifumana kumhlathi weshumi elinesihlanu kumgca wamashumi asibhozo anethoba. “The ANC also pioneered the call for the establishment of a human rights commission to work in liaison with the courts and legislature in defending and promoting human rights.” Umbhali apha uqinisekisa ngokulingana phakathi kwabantu boMzantsi Afrika ukwasixelela nento yokuba yi-ANC ethe yagxininisa olo khuseleko ngokuthi ibe ngowona mbutho uthe wahlahla indlela kwikhomishoni zokukhusela amalungelo abantu.

Ukusetyenziswa Kwentlawulo

Kwiphetshana lokuqala, “ANC Today, Volume 2 No.5, 1-7 February 2002” ukusetyenziswa kwentlawulo kusetyenziswe kanye.

Kusetyenziswe kumhlathi wesihlanu kumgca wamashumi amabini ananye. “The success achieved was all the remarkable given that the Volunteer Campaign was only announced on January 6, when we marked the 90th Anniversary of the ANC at the successful rally in Durban.” Umbhali apha ubonisa untlawulo efunyenwe ngabantu, ntlawulo leyo eyimpumelelo abayiphumezileyo ngokwenza amalima aphumelele. Enye into enika umdla kukukhawuleza kwabantu nexesha elithatyathwe ngabantu ekusabeleni eli phulo lelima. Iyonke le nto ibonakalisa ukumanyana kwabantu ekwenzeni imisebenzi enokuthi iphucule impilo yabo.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002” ukusetyenziswa kwentlawulo akusetyenziswanga.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” ukusetyenziswa kwentlawulo akusetyenziswanga.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” ukusetyenziswa kwentlawulo akusetyenziswanga.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” ukusetyenziswa kwentlawulo akusetyenziswanga.

Ukungavumelani

Ukuphulukana Nexabiso Legela

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** akusetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No. 2, 11-17 January 2002”** akusetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No. 3, 18-24 January 2002”** akusetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** akusetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** akusetyenziswanga.

Ukuphulukana Nexabiso Loqoqosho

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No.5, 1-7 February 2002”** akusetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No. 2, 11-17 January 2002”** akusetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No.3, 18-24 January 2002”** akusetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”** akusetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”** akusetyenziswanga.

Ukuphulukana Nexabiso Lobuntu

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”**
akusetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No. 2, 11-17 January 2002”**
akusetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today, Volume 2 No. 3, 18-24 January 2002”**
akusetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”**
akusetyenziswanga.

Ukungaqinisekiswa Kwesiprofeto

Kwiphetshana lokuqala, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”**
akusetyenziswanga.

Kwiphetshana lesibini, **“ANC Today, Volume 2 No. 2, 11-17 January 2002”**
akusetyenziswanga.

Kwiphetshana lesithathu, **“ANC Today Volume 2 No. 3, 18-24 January 2002”**
akusetyenziswanga.

Kwiphetshana lesine, **“ANC Today, Volume 2 No. 5, 1-7 February 2002”**
akusetyenziswanga.

Kwiphetshana lesihlanu, **“ANC Today, Volume 2 No. 9, 1-7 March 2002”**
akusetyenziswanga.

Uluvo Lokuba Netyala

Kwiphetshana lokuqala, “ANC Today, Volume 2 No. 5, 1-7 February 2002” uluvo lokuba netyala lusetyenziswe kanye.

Lusetyenziswe kumhlathi weshumi elinesibini kumgca wamashumi amahlanu anesixhenxe. “All of us without the exception are still learning many new things about what it means to live in a democratic society.” Umbhali ubonisa ukuba abantu bangangavumelani naye koko akuthethayo. Loo nto uyenziswa kukuba ayizizo zonke iimfuno zabantu urhulumente ase ezifezekisile. Ukwayiqonda nento yokuba kunzima ukwanelisa umntu wonke.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002” alusetyenziswanga.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” alusetyenziswanga.

Kwiphetshana lesine, “ANC Today, Volume 2 No.5, 1-7 February 2002” alusetyenziswanga.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” uluvo lokuba netyala lusetyenziswe kanye.

Lusetyenziswe kumhlathi wesine kumgca wamashumi ananye. “At the same time it is a celebration of the congress made in building a human rights culture in South Africa, and a rallying point for the work that still needs to be done in making these rights an enduring reality for all people of the country.”

Umbhali uziva enoloyiko lokuba abantu bangangavumelani naye, kuba engaphumezi zonke iimfuno zabo. Ubonakalisa indlela aza kuzama ngayo kuba uthi kukho izinto eziseza kwenziwa. Ufuna abantu bahlale ethembeni ngokodwa abo bangekaluboni utshintsho okanye abo bangekenzelwa nto ngulo rhulumente uphetheyo.

5.3 ISIQULATHO SESINDULULO SESISEKO

Kwiphetshana lokuqala, “ANC Today, Volume 2 No. 5, 1-7 February 2002” isiqulatho sesindululo sesiseko sisetyenziswe kanye.

Kusetyenziswe uhlobo lwaso olubizwa ngokuba yingqiqo kanobangela ukuya kwisiphumo. Sisetyenziswe kumhlathi wokuqala kumgca wokuqala. “We are at the beginning of the second month of our year of volunteer.” Umbhali uxelela abantu ukuba lo nyaka ka 2002 ngunyaka welima.

Kwiphetshana lesibini, “ANC Today, Volume 2 No. 2, 11-17 January 2002” asisetyenziswanga.

Kwiphetshana lesithathu, “ANC Today, Volume 2 No. 3, 18-24 January 2002” asisetyenziswanga.

Kwiphetshana lesine, “ANC Today, Volume 2 No. 5, 1-7 February 2002” asisetyenziswanga.

Kwiphetshana lesihlanu, “ANC Today, Volume 2 No. 9, 1-7 March 2002” isiqulatho sesindululo sesiseko sisetyenziswe kanye.

Kusetyenziswe uhlobo lwaso oluyingqiqo kanobangela ukuya kwisiphumo. Isetyenziswe kumhlathi wokuqala kumgca wokuqala. “Volunteer activities which give practical meaning to human rights will be the focus of the ANC’s letsema campaign for the month of March.” Umbhali uxelela abantu be-ANC ukuba inyanga yoKwindla kufuneka ibe yinyanga yelima kuba njengoko babesaya kwenza njalo kumaxesha angaphambili xeshikweni besilwela amalungelo abantu.

5.4 ISIQUKUMBELO

Ugxeko Lwephetshana Lokuqala

Iphetshana lokuqala yintshayelelo yokwazisa abantu ngelima. Kweli phetshana lokuqala asisetyenziswanga kakhulu isiqulatho sesindululo sesiseko. Sisetyenziswe kanye

ekualeni kwentetho kamongameli. Kusetyenziswe inkqubo yesindululo sesiseko kuyo yonke intetho kamongameli ekweli phetshana. Kule nkqubo yesindululo sesiseko kusetyenziswe kakhulu uhlobo lwayo oluyimfuno, ngokukodwa imfuno yokuzingca kuba yeyona mfuno isetyenziswe kakhulu. Ezinye iimfuno azisetyenziswanga kanti nezo zisetyenzisiweyo zivela kambalwa xa zithelekiswa nemfuno yokuzingca.

Ugxeko Lwephetshana Lesibini

Kwiphetshana lesibini kulapho sifumana khona ilima ezikolweni. Kweli phetshana isiqulatho sesindululo sesiseko asisetyenziswanga. Inkqubo yesindululo sesiseko yiyona isetyenzisiweyo kulo lonke eli phetshana. Nakweli phetshana lesibini inkqubo yesindululo sesiseko esiyimfuno sisona sisetyenziswe kakhulu. Kwakhona kweli phetshana kusetyenziswe kakhulu imfuno yokuzingca. Nezinye iimfuno zisetyenzisiwe kodwa imfuno yokuzingca yeyona isetyenziswe kakhulu.

Ugxeko Lwephetshana Lesithathu

Kwiphetshana lesithathu kulapho sixelwa ngokusabela kwabantu ubizo lwelima ezikolweni. Nakweli iphetshana, isiqulatho sesindululo sesiseko asisetyenziswanga. Kusetyenziswe zonke iintlobo zenkqubo yesindululo sesiseko. Nalapha kweli phetshana kusetyenziswe kakhulu inkqubo yesindululo sesiseko esiyimfuno. Kusetyenziswe kakhulu imfuno yokuzingca nemfuno yeziphumo ezibunjiweyo. Zikwakhona nezinye iimfuno ezisetyenzisiweyo kodwa zona ezi mfuno, eyokuzingca neyephumo ezibunjiweyo, zezona zisetyenzisiweyo kakhulu xa zithelekiswa nezinye.

Ugxeko Lwephetshana Lesine

Iphetshana lesine liqulathe iindlela ekunokuthi kwenziwe ngazo ilima ukuhlangabezana nokhuselo nokhuseleko. Nakweli phetshana asisetyenziswanga isiqulatho sesindululo sesiseko. Kusetyenziswe kakhulu inkqubo yesindululo sesiseko. Zisetyenzisiwe zonke iintlobo zayo kodwa ikakhulu kusetyenziswe uhlobo lwayo olubizwa ngokuba kukungaguquguquki. Njengoko ukungaguquguquki kwahlulwe kwazindidi ezimbini, isivumelwano nokungavumelani, kweli phetshana kusetyenziswe uhlobo lwesivumelwano olubizwa ngokuba sisiqinisekiso sokhuseleko. Kuzo zonke iinkqubo zesindululo sesiseko ezisetyenziswe kweli phetshana, isiqinisekiso sokhuseleko sesona sisetyenziswe kakhulu.

Ugxeko Lwephetshana Lesihlanu

Iphetshana lesihlanu lisixelela nokwenza ilima ukuhlangabezana nokulwa amalungelo abantu. Isiqulatho sesindululo sesiseko sisetyenzisiwe apha kweli phetshana kwaye sisetyenziswe kanye. Sisetyenziswe ekuqaleni kwephetshana kwaze konke okulandelayo kwasetyenziswa inkqubo yesindululo sesiseko. Zisetyenziswe zonke iintlobo zesindululo sesiseko kodwa isimilo nemfuno yobumnini zisetyenziswe kakhulu.

Kuwo onke laa maphetshana umbhali uncoma abantu be-ANC. Enye into efumanekayo kukuba ingathi ujolise kakhulu ekwenziweni kwelima kwiindawo ezihlala abantu abaNtsundu ngokungathi ngabo bodwa abantu abafuna uncedo. Kangangokuba ebonakalisa ukubancoma abantu be-ANC, kwiphetshana lesine lokhuselo nokhuseleko, usebenzise inkqubo yesindululo sesiseko ebizwa ngokuba sisiqinisekiso sokhuseleko. Ngokubona kwam ubonakalisa ukuba abantu bazinikele ekulweni ukhuselo nokhuseleko. Enye into ndifumanise ukuba umbhali kuwo onke la maphetshana uyisebenzise kakhulu imfuno yokuzingca. Ngokubona kwam umbhali ubonakalisa ukuba beyi-ANC bayazingca ngethuba abathe baphatha ngalo kuba ngokuzithemba kwabo kwenze ukuba abantu baphumelele ekwenzeni ilima.

Ngokwembono zam ngokubhekiselele kwilima. Ilima ndilibona liyinto elungileyo eluntwini ngokukodwa abantu abaNtsundu kuba ingabona bantu basokolayo nabahlelelekileyo. Liza kubanceda ekuphuculeni indlela abaphila ngayo kulo rhulumente uphethe ngoku kunalowo wayephethe ngaphambili. Kuba lo rhulumente ungowabantu abaNtsundu ikakhulu, kufuneka nabo benze amalima benzele ukuba izinto zibe lula kwaye neemfuno zabo zifezekiswe lula. Xa abantu bebonakala bezimisele ekuphuculeni iindawo namaziko alulutho ekuhlaleni, urhulumente wabo uza kubona ukuba bafuna uncedo, amkele nezicelo zabo ngokubona indlela abazinikele ngayo, atsho abancedise. Ukwenza ilima kukubonakalisa ukuzingca nokuyithanda indawo ohlala kuyo kanti nelizwe lakho.

IBHIBLIYOGRAFI

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APPENDIX

From: anctoday-admin@lists.anc.org.za
Sent: 01 February 2002 11:01
To: ANC Today List
Subject: ANC Today 1 February 2002

ANC Today

Volume 2, No. 5, 1 - 7 February 2002

THIS WEEK:

- * Letter from the President: Letsema Volunteer Campaign - giving effect to the concept and goal of a new patriotism
 - * Safety and security: Communities work to reclaim the streets
-

LETTER FROM THE PRESIDENT

Letsema Volunteer Campaign - giving effect to the concept and goal of a new patriotism

We are at the beginning of the second month of our Year of the Volunteer. As is generally known by now, this month we will be focusing on the issue of safety and security. I urge all our members, supporters and our society in general to participate in this letsema/ilima campaign in even greater numbers than we were able to mobilise last month.

I would also like to congratulate everybody who participated in volunteer work last month to respond to the call made in the Freedom Charter - that The Doors of Learning and Culture Shall be Opened! Immediately, we correctly focused on the important issue of helping to reinforce the culture of learning, teaching and discipline in our schools.

We are pleased at the response throughout the country last month. We are happy to say that the organisations involved included members of the Tripartite Alliance as well as the organisations of the mass democratic movement.

Not only did the volunteers from these organisations turn out in good numbers. Supporters and ordinary citizens also participated. In many schools, parents also came to hear more about the Volunteer Campaign and to express their support. The administrators, principals, teachers and pupils were clearly inspired that the country demonstrated its readiness to give them the support they need in the important area of education.

The success achieved was all the more remarkable given that the Volunteer Campaign was only announced on January 6, when we marked the 90th Anniversary of the ANC at the successful rally in Durban. This illustrates the readiness of our members and supporters as well as our people in general directly to participate in the process of the reconstruction and development of our country.

Our country is reported to have a large CBO-NGO sector. This is a good thing. This gives the possibility to achieve extensive outreach to the people, reaching the individuals in our society who are most in need of support and assistance, unencumbered by the problem of government bureaucracy.

The letsema volunteer campaign opens up greater possibilities for these organisations of civil society further to improve the impact of their important work by helping to organise and direct the matsema to reinforce what they are already doing. As we said in the January 8th Statement, it is important that civil society is involved in the campaign.

The ANC branches have a duty to approach these organisations in their areas to encourage them to act together with everybody in the spirit of the slogan - people united in action for change!

In this regard, we extend our sincere appreciation to the religious organisations that have already expressed their support for the letsema Volunteer Campaign and their readiness to participate. They have given the necessary lead to which we hope everybody will respond.

Again as we said in the January 8th Statement, this campaign also coincides with the 50th Anniversary of the 1952 Campaign for the Defiance of Unjust Laws - the Defiance Campaign. Accordingly, we must draw inspiration from and emulate the great heroes and heroines of our country who, at that time, volunteered to defy the apartheid system as part of the intensification of the struggle for our liberation.

What characterised these volunteers was a spirit of dedication, courage and sacrifice. They were not intimidated either by the brutal might of the apartheid regime or by the enormity of the task of defeating this regime and replacing it with a government elected by all the people of South Africa. They did not act for material rewards of any kind, including personal popularity. They sought only to serve the people of South Africa.

Although it is now almost 8 years old, our democracy is still but a young child. All of us without exception are still learning many new things about what it means to live in a democratic society. This includes those among us who are fond of presenting themselves publicly as the arbiters of what good democratic practice is.

Those of us who are not driven by this sense of arrogant superiority recognise the fact that we continue to learn, for instance, how to balance rights and obligations in a democratic society. We continue to expand our understanding of the role of the citizen in the process of the reconstruction and development of our country.

We mention these things because, in the last few years, there has developed in our society a heightened sense among some of our people that they have no personal responsibility for their development and upliftment. The expectation and the demand are that the government must "deliver!" The opponents of the government drum this message into the heads of the people everyday, that the government must deliver!

Obviously, this is neither to deny nor minimise the tasks of government to help build a better life for all our people. Indeed, one of the first objectives of the Volunteer Campaign is to strengthen the links and the co-operation between the government and the people. Historically, our movement has always depended on the concept that the people are their own liberators. It has always upheld the view that change can only be achieved with the mass involvement of the people. It has never conducted itself on the basis that the people should be reduced to a state of paralysis, transformed into mere observers, the object rather than the subject of change. Even as we have been building our non-racial and non-sexist democracy, we have sought to insist that ours must be a people-driven process of change.

This is one of the central objectives of the letsema Volunteer Campaign - to mobilise the masses of our people to become their own liberators from poverty and underdevelopment. It aims to end any sense of disempowerment among the people and any feeling of complete dependence that destroys the striving towards self-reliance, personal initiative and personal responsibility.

This is important in many respects. For instance, we are waging the ABC campaign with regard to AIDS. It can only succeed if the people themselves take responsibility for their lives and do the things raised by this campaign.

This also extends to the other diseases of poverty that claim many lives. In this regard, in addition to the things that government must do, questions of hygiene are critically important. The people must be educated to understand that they too have a responsibility for their own health and must therefore do everything they can to take care of their personal hygiene.

We can mention many other examples to demonstrate the importance of people not just waiting for the government "to deliver!" This month, for instance, we must ensure that we mobilise the people to participate in the realisation of the objectives stated in the Freedom Charter concerning security and peace within our country. Accordingly, they must themselves be involved in working with the Police Service to fight against crime and not merely sit and wait for the police "to deliver", even when they know who the criminals are.

The third important objective of the Volunteer Campaign is to rebuild the sense of community among all our people. For this reason it was designated as a letsema/ilima campaign. It must activate our people to restore the social cohesion that was so characteristic of our societies and to move away from the atomisation that, for example, leads to the breakdown of family life and individual isolation and alienation.

This, of course, also relates very directly to the issue which concerns all of us, the matter of the RDP of the soul, as Nelson Mandela put it. Many in our society, including the ANC, the government and the religious communities, among others, have taken up this matter with a call for the moral renewal of our society.

The letsema Volunteer Campaign also directly addresses this question. We are convinced that as it takes firm root among the people, this campaign will also help to rebuild and further strengthen the value system we all seek. This is critical in all respects, such as social mobilisation against crimes against the person, including murder, rape, domestic violence and abuse of children.

In the past, to explain some of the causes of any moral decay in our society, we have quoted the well-known financier, George Soros. ("The Crisis of Global Capitalism: Open Society Endangered.") He writes:

"One of the great defects of the global capitalist system is that it has allowed the market mechanism and the profit motive to penetrate into fields of activity where they do not properly belong.

"The promotion of self-interest to a moral principle has corrupted politics and the failure of politics has become the strongest argument in favour of giving markets an ever freer reign.

"The functions that cannot and should not be governed purely by market forces include many of the most important things in human life, ranging from moral values to family relationships to aesthetic and intellectual achievements. Yet market fundamentalism is constantly attempting to extend its sway into these regions, in a form of ideological imperialism.

"According to market fundamentalism, all social activities and human interactions should be looked at as transactional, contract-based relationships and valued in terms of a single common denominator, money."

Everybody concerned with the issue of moral renewal in our society has raised precisely these questions - the scramble for material wealth and the promotion of self-interest to a moral principle.

By drawing all of us as volunteers into the letsema process, the Volunteer Campaign directly confronts the value system characterised by what Soros describes as a single common denominator, money. In its place, central to any moral renewal, it affirms the central importance of the human being and the principle of human solidarity.

These are some of the fundamental objectives of the Volunteer Campaign. As we rebuild our country on the basis of the profound principles on which the Campaign is based, we will help to build the kind of South Africa we will all be proud of. The Campaign is therefore also about giving effect to the concept and goal of a new patriotism.

As these new patriots, we must occupy the front ranks of the Volunteers who are engaged in struggle to ensure that South Africa becomes the human-centred society of which millions of our people dream.

Thabo Mbeki

SAFETY AND SECURITY

Communities work to reclaim the streets

Structures of the ANC, its Alliance partners and the broader democratic movement will begin this weekend to mobilise communities across the country in voluntary activities to reclaim their streets, parks, community centres and schools from criminals.

The ANC is focusing on community action against crime and corruption for the month of February as part of its programme to mark its 90th anniversary. The campaign aims to encourage a culture of personal responsibility among communities, strengthen Community Police Forums (CPFs), highlight the

efforts and assist the work of the police, and promote respect for human rights.

Volunteers will be mobilised from community structures, such as church, women, youth and student organisations, to participate in the campaign. In each locality the volunteers will assist police stations under the direction of the Community Police Forums (CPFs).

A central part of the campaign is to ensure CPFs interact meaningfully with communities and sectoral organisations. These sectors include youth, women, business, religious leadership, traditional leadership, people with disabilities, labour, the unemployed, traditional healers, and sports organisations.

Volunteers will be organised to help CPFs in cleaning, painting, cutting grass and fencing off police stations. Efforts will be made to mobilise resources for this from local businesses. People will be encouraged to offer their time and skills to support and sustain CPFs. Volunteers with specific skills or experience, such as social workers, will be identified to establish or bolster programmes of support to victims of violence and crime. The focus of these programmes would be on women, children, the elderly and people with disabilities. Professionals, business people and law practitioners are

encouraged to provide volunteer services to reduce the workload and backlogs in courts, especially in cases related to crimes against women and children.

Specific emphasis will be laid on ending violence against women and children, and the prominent role men should play in condemning such crimes. Men in particular will be organised into visible community activities like marches and signature campaigns. These activities need to be sustained throughout the year.

Community members, particularly the youth, will be encouraged to join the police reservists in accordance with guidelines provided by the ministry of safety and security. This is intended to support government's efforts to have 30,000 reservists by the end of 2002. Reservists will be trained in a variety of policing-related skills, such as how to take statements. They could be used to staff information gathering centres set up at shopping complexes, parking lots, taxi ranks and bus ranks, and provide other support to the police.

Emphasis will be laid on the need for people to accept personal responsibility for tackling crime. Through Operation Thetha, communities will be mobilised to report all criminal or suspicious activities to the police. This campaign is aimed also to strengthen relations between the police and public and ease tensions where they exist. The volunteer campaign will also discourage people from buying stolen goods, ensuring that people understand that buying stolen property supports criminal behaviour.

Communities will also be mobilised to ensure that all workplaces are safe, and that they comply with South African health and safety legislation. Efforts will be made to forge good relations between employers and employees by exposing racism, xenophobia and all forms of intolerance at the workplace. Ongoing problem of violence in workplaces, hostels and farms will come under the spotlight.

The safety and security campaign will be supported by ANC public representatives in parliament and the provincial legislatures and local councillors, who will be deployed to various areas to participate in volunteer activities.

This campaign will build on the significant progress that has been made in the past year to transform the criminal justice system and implement the national crime prevention strategy, both critical to the achievement of peace and stability in South Africa.

Much work has been done to overhaul the entire Criminal Justice System (CJS), better equipping it to apprehend and prosecute perpetrators, to secure and care for victims, and to entrench a respect for the rights and safety of all South Africans.

The Court Process Project has been established to improve management and efficiency of the court system by developing a docket management and event notification system between the police, prosecution, courts and prisons. Court backlogs have been reduced through the introduction of Saturday courts.

Justice Centres that provide civil and criminal legal services to the poor and indigent are being established, with 24 centres already launched. The Automated Fingerprint Identification System has been implemented, accelerating and improving the investigation process through the speedy identification of suspects and accessing of previous criminal records. The DNA database has also enhanced successful prosecutions.

Progress in the implementation of the National Crime Prevention Strategy (NCPS) has resulted in a reduction in the levels of crime in the country. This includes the stabilisation, within the short period of one year, of 100

out of the 145 high crime areas identified as priorities. These areas were prioritised for the purpose of intelligence-driven operations, with police in these areas receiving training in advanced intelligence profiles and analyses.

There has been a reduction in the number of crimes committed against women and children, family violence and the sexual abuse of women and children. There has also been a reduction in the number of cases of murder and armed robbery, including hijacking and heists.

MORE INFORMATION

Department of Justice
<http://www.doj.gov.za/>

South African Police Service
<http://www.saps.org.za/>

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<http://www.anc.org.za/ancdocs/anctoday/2002/at05.htm>

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ANC Today

Volume 2, No. 2, 11 - 17 January 2002

THIS WEEK:

- * Year of the Volunteer: Branches mobilise for the opening of schools
 - * Achievement Awards: President honours the best branches in the country
-

YEAR OF THE VOLUNTEER

Branches mobilise for the opening of schools

As schools across South Africa open over the next two weeks, ANC branch members and public representatives are mobilising communities to do voluntary work to get the school year off to a good start.

The ANC is marking its 90th anniversary, celebrated on 8 January, through the mobilisation of its cadres and structures in volunteer activities in service of society. Addressing a mass celebration in Durban on Sunday, President Thabo Mbeki declared 2002 the Year of the Volunteer for Reconstruction and Development.

Each month of this anniversary year the ANC is focusing on a different area of South African life, organising and participating in local activities which make a positive difference to the lives of the people. These activities are not intended to be a 'once-off' effort, but part of a programme which communities can sustain. This effort aims to contribute to a culture of community service and development throughout the country. "We must translate into reality the fundamental principle that the people are their own liberators," Mbeki said.

The culture of voluntary service is not new to South Africa. The Defiance of Unjust Laws Campaign, which began 50 years ago this June, relied on a corps of volunteers who risked arrest and imprisonment by openly defying apartheid laws. Umkhonto We Sizwe, the people's army formed in 1961, was comprised of volunteers prepared to sacrifice much for the cause of liberation in South Africa. This spirit of selfless service underpins the campaign for 2002, where ANC members and members of the broader community are called upon to work in a practical way to improve the conditions of the South African people.

The focus of the campaign for January is a successful beginning to the school year, which is critical to the effectiveness of learning and teaching throughout the year. This follows the release in December of the best matriculation results since the creation of a single, non-racial education system in South Africa. With a pass rate of 61,7 percent, the results of 2001 demonstrate the good work being done to lift the country's education system out of its apartheid past. Through the efforts of government, teachers, students and parents positive change in schools has begin to gain momentum. The work of volunteers and the active involvement of the community can do much to encourage and sustain this momentum in 2002 and beyond.

There are a number of areas in which local volunteer work is to be focused. While the ANC branch will be central in mobilising volunteers, it will work to involve community leaders and other organised sectors. Volunteers will be offering their services to the School Governing Bodies (SGBs) of each school, and will be working under their direction.

Schools as community resources

The key challenge will be to encourage communities to see local schools as community resources, able to serve a number of functions within an area. Together with the SGBs, efforts will be made to 'market' the school to community groups and organisations for cultural, sporting, religious and other community activities. If a culture of ownership of schools by communities is developed, communities are inclined to take greater interest in the maintenance, security and effective use of the school resources. This will help to combat neglect, vandalism and theft in schools.

Branches will mobilise community volunteers to help the SGBs in cleaning, painting and repairing the school buildings and grounds in preparation for the beginning of the school year. Efforts will be made to mobilise resources from the private sector in the form of materials which may be needed for repairs. While this work will begin now, it will need to be carried out throughout the year - and on an ongoing basis - to maintain the school infrastructure and physical environment.

While the distribution of teaching materials is the responsibility of the teachers, volunteers can assist with the proper allocation of textbooks and learner support materials to the various classes in the school. This will ensure that learning can begin promptly following the opening of classes.

Volunteers will be participating, together with the Congress of South African Students (Cosas) and SGBs, in Operation Mazibuye to retrieve books, learning material and equipment which may have been removed from the schools. Specific days will be targeted before the opening of schools for students to return their books and to mobilise communities to return furniture or equipment taken from the school.

Volunteers will also be involved in supporting the Department of Education's early registration campaign, by distributing the admissions leaflet to parents, explaining to parents what they need for registration, and explaining the process and regulations around admissions. Volunteers will make themselves available immediately before and at the opening of schools to help make the admission of students run smoothly. Community members should be mobilised to support the cause of universal education by identifying children who should be in school, but for whatever reason have not been admitted.

Making our schools work

Communities, parents in particular, have an important role to play in encouraging a culture of effective learning and teaching in schools. Branches will mobilise the community in monitoring and combating absenteeism from schools and promoting learner and teacher commitment. In the longer term, efforts will be made to strengthen the capacity of SGBs by calling on the voluntary services of former students who are professionals, tertiary students and others with skills to contribute.

All ANC members of Parliament and the provincial legislatures and local councillors will be involved in this campaign. Among the work they will be doing will be to visit schools in the days immediately before the opening of schools to establish that everything is ready for the start of the school year - that sufficient material is available and has been allocated; that the process of admissions is in place; that the school environment is ready

for learning and teaching to begin; and that all staff are ready to begin work.

Public representatives will also be using constituency offices as advice centres, which the community can approach for information and to report any problems related to admissions, which can then be communicated to the district offices to investigate.

An important thrust of this work is to ensure that parents are familiar with their rights with respect to admissions. For example, no child may be refused admission to a school due to parents' inability to pay school fees. If parents cannot afford the required school fees, or can pay a lesser amount, they may write a letter to the SGB asking for an exemption. The school must give them a copy of the regulations dealing with school fees and must assist if help is needed with the application for exemption.

MORE INFORMATION:

January 8th Statement 2002

<http://www.anc.org.za/ancdocs/history/jan8-2002.html>

Department of Education

<http://education.pwv.gov.za/>

ACHIEVEMENT AWARDS

President honours the best branches in the country

The best performing ANC branches were honoured in Durban this week with the presentation of the annual ANC Achievement Awards, which recognise excellence within the cadreship of the ANC. Awards are made for the best performing ANC, Women's League and Youth League branch, and to the best performing group of ANC councillors.

The awards were started in 2000 to recognise structures within the organisation which have most effectively implemented the programme of the movement, to highlight excellence and to encourage good organisational practice.

The winning branches are those which have been able to successfully recruit new members to the ANC, induct them in the practice and politics of the ANC, and involve them in practical work to take forward the programme of the movement. They must have strong roots within their communities, be active in addressing problems that face the community, and be at the forefront of local development.

The winning group of councillors are those which have most effectively in the past year used the institution of local government to benefit the people of their area. They must be united and work as a collective. They must have a clear vision for the council, and a programme of development that is realistic and sustainable.

The Sol Plaatje Award for the best performing ANC branch this year went to the Mthetho Ntlanganiso branch in Cape Town, Western Cape.

Situated in Phillipi on the Cape Flats, this area has been ravaged - like many informal settlements - by the effects of apartheid. It has been plagued by violence, warlords and most recently by floods.

Yet in the midst of these conditions this branch has consistently maintained its strong roots in the community, leading the community in tackling some of the pressing issues which face the people of the area. The branch has the highest membership of any branch in the Western Cape.

The branch is named after the councillor in the area who was killed in April last year. In the midst of extreme intimidation, the branch has continued the work of Mthetho Ntlanganiso in working for a better life for all the people of Phillipi.

The award for the best performing ANC branch is named after Sol Plaatje, a prominent founder of the ANC and its first Secretary General. A distinguished writer and political activist, Plaatje played a leading role in mobilising opposition to the 1913 Native Land Act. The award recognises Plaatje's conviction that only united, organised action can bring about meaningful change. The ANC branch remains to this day the primary vehicle for social transformation.

The runner-up in this category was the Ivory Park North branch in Johannesburg, Gauteng.

The Charlotte Maxeke Award for the best performing ANC Women's League branch went to the Umlambo Ohlaza branch in the Namaqua region of the Northern Cape. The branch, which in the town of Garies, has been active in community affairs over the last year, drawing attention to domestic violence and the abuse of women and children. It has also led campaigns around HIV/Aids, racism and women's empowerment.

Charlotte Maxeke, described as "the mother of African freedom in this country", was the first president of the Bantu Women's League. Formed in 1918, the league was the forerunner of the ANC Women's League. Throughout her life, Maxeke showed outstanding qualities as an ANC activist, social worker, teacher, journalist, church leader and thinker.

The runner up in this category was the Moses Kotane branch in Cape Town.

The Anton Lembede Award for the best performing ANC Youth League branch was awarded to the Matsulu branch from the Ehlanzeni region of Mpumalanga. Located in Nelspruit, the branch has involved its membership in a range of programmes including campaigns around HIV/Aids and teenage pregnancy, safety and security, schools and agricultural development. The branch has had an active cadre development programme and has been consistently increasing its membership through a concerted membership drive.

Anton Lembede was a founding member and the first President of the ANC Youth League. Though he died in 1947 at the tragically early age of 33, Lembede made an indelible mark on the history of the ANC, the role of the youth and the direction of the struggle. It is Lembede's emphasis on the unity of the youth which must guide ANC Youth League branches as they continue his struggle for national liberation and development.

The runner-up in the ANC Youth League category was Ivory Park North branch in Johannesburg.

The ZK Matthews Award for the best performing group of ANC local councillors went to the councillors of the Letsemeng Council in the Free State. The council has done well to bring hope to an economically-depressed and poverty stricken part of the country through improved service delivery.

It has brought closer together the African, coloured and white sections of the town's population to work for the benefit of all. The council has an effective credit control system in place, and has effectively used ward meetings to strengthen communications with the community.

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ANC Today

Volume 2, No. 3, 18 - 24 January 2002

THIS WEEK:

- * Letter from the President: Southern African countries act to bring peace and stability to the region
 - * Year of the Volunteer: Branches mobilise for the opening of schools
 - * Achievement Awards: President honours the best branches in the country
-

LETTER FROM THE PRESIDENT

Southern African countries act to bring peace and stability to the region

At the beginning of this week, the Southern African Development Community (SADC) met in an Extraordinary Summit in Blantyre, Malawi, to discuss issues of peace and stability in our region of Southern Africa.

These included the questions of peace and democracy in the Democratic Republic of Congo (DRC), the forthcoming, March 9-10, Presidential elections in Zimbabwe and the operationalisation of the SADC Organ on Politics, Defence and Security Cooperation.

President Chissano of Mozambique is the Chairperson of this Organ. In his report to the Summit, he said: "Our region is faced with enormous challenges. These are challenges whose solution is absolutely within our reach. However, let us not delude ourselves! Today, just like yesterday, our strength lies in our ability to act together. We are like vital organs. We can only live or die together. Our experience of the common liberation struggle of our peoples and of safeguarding our independence, whose roots date back to the glorious experience of the Front Line States, gives us the conviction that we will be victorious.

"As we have common and intertwined destinies it is required that we know how to make use of the Organ as a privileged instrument for the promotion of peace and security in our region. United, we defeated colonialism, destabilisation and Apartheid. Together, we will build a future of peace and progress in the Southern Africa region."

This spirit inspired the Summit throughout its discussions. There is a clear understanding in our region that our peoples need and deserve peace, stability, democracy and prosperity. The region recognises this fully that these goals are interconnected and have to be pursued together, vigorously.

It is also perfectly aware of the fact that without peace, stability and democracy, it will be impossible for us to achieve the prosperity that the masses of our people need and therefore the development that is due to them. As stated by President Chissano, the Summit also proceeded from the position that the absence of peace, stability and democracy in any of our countries undermines peace, stability and democracy throughout our region. As he said, we can only live or die together.

Informed by this perspective, the Summit took important decisions with regard to the implementation of the Lusaka Agreement on the DRC. Of particular importance in this regard, was the discussion of the implementation of the military elements of the Agreement. Detailed decisions were taken on this issue, in the presence of President Museveni of Uganda and the Foreign Minister of Rwanda, Andre Bumaya.

The Final Communiqué of the Summit summarised these decisions in the following words: "Summit expressed concern at the slow progress in the implementation of the Lusaka Cease-fire Agreement, and urged all parties concerned to comply fully with its provisions. Consequently, Summit tasked the SADC Organ on Politics, Defence and Security with the responsibility to formulate a strategy for speeding up implementation of the Agreement, in collaboration with the Joint Military Commission (JMC)."

We are convinced that the intervention of the SADC Organ, working together with the JMC and MONUC, will help to address the concern of the region about the slow progress in the achievement of the military objectives spelt out in the Lusaka Agreement on the DRC.

This is especially important in the light of the fact that it is expected that the Inter-Congolese Dialogue (ICD) will resume in earnest next month. The Congolese parties to this dialogue have agreed that the ICD should conclude all the matters relating to the progress of the DRC to democracy, peace and unity in one session, lasting no longer than 45 days.

Obviously, it would be best that, certainly by the conclusion of the ICD process, there should be no foreign troops in the DRC, to give maximum space and opportunity to the people of Congo freely to determine their destiny without foreign interference. It is therefore urgent that the outstanding military questions be solved.

Motivated by the same objective to ensure that there is stability throughout our region, the Summit discussed the situation in Zimbabwe. This was a continuation of the discussion on the same question that had taken place at the Ordinary Summit Meeting of SADC in Malawi in August last year.

At that meeting, SADC decided, among other things, to constitute a Ministerial Task Force on Zimbabwe to engage the Government and people of Zimbabwe as they worked to find solutions to the problems that face them. These included the questions of agrarian reform, the economy, and peace, stability and democracy.

At the Extraordinary Summit, particular attention was paid to the matter of the forthcoming Presidential Elections. The region is intensely interested that these elections should be free and fair. In the interest both of Zimbabwe and the region as a whole, the SADC wants the people of Zimbabwe to have the possibility freely to decide whom their Head of State and Government should be.

It is obvious that both within our country and in the rest of the world, there is concentrated attention on Zimbabwe, to the exclusion of other important issues. The reasons for this are not difficult to determine.

Other matters of the gravest importance to the future of our region, such as the catastrophic human tragedy that afflicts the people of Angola, also discussed at the Extraordinary Summit, receive virtually no attention whatsoever. Strangely, (a matter addressed by the Summit), it has proved difficult even to generate the relatively limited funds from the international community to finance the critically important Inter-Congolese Dialogue.

Because of the focus on Zimbabwe, we will quote the whole section of the SADC Final Communiqué dealing with this question. It says:

"Summit welcomed the following actions to be undertaken by Zimbabwe:

- * full respect for human rights, including the right to freedom of opinion, association and peaceful assembly for all individuals;
- * the commitment to investigate fully and impartially all cases of alleged political violence in 2001 and action to do so;
- * a Zimbabwean Electoral Supervisory Commission which is adequately resourced and able to operate independently;

- * the accreditation and registration of national independent monitors in good time for the elections;
- * a timely invitation to, and accreditation of a wide range of international election observers;

- * commitment to freedom of expression as guaranteed by the Constitution of Zimbabwe;

- * reaffirmation by Zimbabwe of its practice of allowing national and international journalists to cover important national events, including elections, on the basis of its laws and regulations;

- * commitment by the Government of Zimbabwe to the independence of the judiciary and to the rule of law; and,

- * the transfer by the Government of Zimbabwe of occupiers of non-designated farms to legally acquired land.

"Summit welcomed the assurances by President Mugabe that the forthcoming Presidential Elections scheduled for 9-10 March 2002, will be free and fair. Summit noted the steps that have been taken by the Government of Zimbabwe to ensure the efficient and effective management of the elections. Summit noted with appreciation the commitment of the Government of Zimbabwe to launch a peace campaign that would include the opposition and other stakeholders.

"The Summit expressed serious concern on the statement made by the Zimbabwe army on the outcome of the election, and urged the Government of Zimbabwe to ensure that in accordance with the multi-party political dispensation prevalent in SADC, political statements are not made by the military, but by political leaders.

"Summit noted with concern the negative reporting by certain sections of the media on Zimbabwe, and appealed to them to be objective. Summit expressed concern over the fact that some Western countries have authorised the broadcasting from their territories by their nationals of hostile and inciting propaganda against the Government of the Republic of Zimbabwe. Summit called upon those countries to desist from such actions."

This preceding paragraph refers to a report given to the Summit that secret radio stations are broadcasting to Zimbabwe from two Western countries, especially to influence the outcome of the presidential elections. The Summit also agreed that the state electronic media would allocate equal time to all presidential candidates to communicate with the electorate.

The SADC Ministerial Task Force on Zimbabwe has a responsibility to follow up on the decisions taken in Blantyre at the beginning of this week. In particular, it will have to work with the Government of Zimbabwe, all the political parties and Zimbabwe society at large, to assist as much as it can in the implementation of the Blantyre decisions.

The amount of time the Summit devoted to the discussion of the Zimbabwe question and the detailed decisions it adopted, reaffirmed the determination of our region to ensure that all of us abide by the democratic perspectives contained in the SADC Treaty.

This represented a continuation of the principled and continuous engagement with the Government of Zimbabwe that the Community and its individual members have been involved in for some time. This involvement has related many questions, including the approach to the land question, the elimination of political violence, free and fair elections, and the rule of law.

The SADC Summit process expressed the fundamental and strategic reality that the member states of SADC are geographic neighbours, who have no choice but to strive for peaceful coexistence, co-operation and integration within a common neighbourhood.

They have no possibility to walk away from one another. They also have no possibility to insulate any of our countries from events and developments in any of the member states. None has a possibility to succeed while another fails.

All these considerations tie us to Zimbabwe in many ways. In addition, we have many Zimbabweans who live and work in our country. Our peoples across our common border see one another as brothers and sisters, linked together by history, a common suffering, united action in the struggle for liberation, the economy, language and culture. They know it as a matter of fact that we will not abandon them during their greatest hour of need, in much the same way as they did not abandon us at our greatest hour of need.

We will therefore continue to do everything we can, steadfastly and systematically, together with all our neighbours, to contribute to the victory of the struggle for a democratic, peaceful and prosperous Zimbabwe. This is an imperative of the day that demands the united involvement of all our people, regardless of political affiliation, race and colour.

SCHOOLS

People respond to call for volunteers

The ANC's call to the people to ensure a successful start to the school year was heeded in the five provinces which opened their schools this week. To kick off its 90th anniversary programme of voluntary service to the people, the ANC this week mobilised communities to make sure effective learning and teaching could begin from day one of the school year. Schools opened this week in Gauteng, Northern Province, Mpumalanga, North West and Free State. Schools in the coastal provinces will open on Wednesday, 23 January.

Leading the campaign on the first day of school, ANC President Thabo Mbeki visited four schools on the East Rand in Gauteng. Wearing overalls, the President stressed the need for all members of the community to get involved in practical work to improve the condition of school buildings and grounds. He told students at the schools that they needed to own their school, to take responsibility for its care and to prevent vandalism and neglect.

Indications from the first week of the programme are that many communities have heard the call of the ANC and are responding.

The willingness of the people to be active participants in developing their communities will not only encourage the process of people-driven change. It will also highlight the challenges for government in every sector in which voluntary work is being done. Already the focus on education has drawn attention to areas where more work needs to be done, such as the provision of learning materials, repair of buildings, and construction of classrooms and toilets. The year-long programme of voluntary service therefore offers an opportunity for government departments to work more closely together with communities to meet local needs.

The focus on education will continue until the end of January, emphasising the successful opening of all schools across the country. Yet while the national focus will shift to peace and stability in February, local initiatives around schools will continue throughout the year, and beyond. The aim of these initiatives is to establish sustainable community programmes focusing on the maintenance of school buildings, the use of school facilities for a range of community activities, the prevention of absenteeism, and the promotion of an environment for learning and teaching.

TRIPARTITE ALLIANCE

Determination to end tensions between Alliance partners

The new year has begun with a renewed determination to end the tensions that have hampered the Tripartite Alliance in recent years. Relations between the member organisations of the alliance - the ANC, South African Communist Party (SACP) and Congress of South African Trade Unions (COSATU) - have been strained for at least the last five years. Tensions came to head late last year over differences over the government's programme of restructuring state assets and a general strike called by Cosatu.

The commitment to address these problems was evident in a bilateral meeting between the ANC and Cosatu held in Johannesburg last weekend, in which the two organisations began to address problems within the alliance. The ANC National Executive Committee's annual lekgotla, currently underway, is expected to identify the ending of tensions as a key priority for the movement for 2002.

The bilateral meeting was characterised by an open and frank expression of views on the tensions that have developed, and the responses of the respective organisations. The meeting is an important step forward in rebuilding trust between the members of the alliance. This trust will lay a solid basis for the alliance to deal with the substantive issues on which the organisations have differed.

The meeting recognised that tensions within the Alliance had been deepened by public pronouncements on both sides: "Both organisations acknowledged that some of the statements made in the context of these tensions, were unfortunate and therefore regretted," the ANC and Cosatu said in a joint statement.

"Whatever the difficulties we may face from time to time, what binds us is much stronger than our differences on specific issues of policy," it said.

The immediate task of the Tripartite Alliance is to implement programmes aimed at bettering the lives of South Africans, especially the poorest of the poor, the statement said.

"It is critical in implementing these programmes to ensure that all three components of the Alliance are strengthened and that we mobilise the mass of the people to become in actual practice their own liberators. The two organisations therefore committed themselves to the programme announced in the 90th anniversary statement of the ANC," it said.

In addressing issues of governance, such as the transformation of the economy and the restructuring of state assets, the meeting agreed that constant interactions, consultations and exchange of information are critical to resolving differences.

The ANC also has a bilateral meeting with the SACP planned, and a follow-up bilateral with Cosatu in February.

MORE INFORMATION:

Joint Statement on ANC-Cosatu bilateral meeting, 12 January 2002
<http://www.anc.org.za/ancdocs/pr/2002/pr0112.html>

This issue of ANC Today is available from the ANC web site at:
<http://www.anc.org.za/ancdocs/anctoday/2002/at03.htm>

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ANC Today

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THIS WEEK:

- * Letter from the President: Let's tell the truth about South Africa
 - * Human Rights: Communities mobilise to turn words into action
 - * Mother-to-child HIV transmission: Government confirms unified approach on prevention programme
-

LETTER FROM THE PRESIDENT

Let's tell the truth about South Africa

Over the last weekend we were privileged once more to interact with members of our International Investment Council. As the country is aware, the Council is made up of leading international business leaders drawn from many parts of the world and various sectors of the global economy. Our country and government are indeed very fortunate to have such a distinguished panel of business leaders serving as our voluntary advisers.

At its sessions the Council has the opportunity to interact with a delegation of our Ministers and senior officials, led by the President. The meetings address a common agreed agenda but also give the members of the Council the opportunity to raise any matter they may consider relevant.

The government undertook at the founding of the Council to make every effort to present the members of Council with as accurate and detailed a picture of the situation in our country as possible, to give the Council the possibility to add value to the national effort for reconstruction and development. From the beginning, one of the agreed ground rules was that members of Council should speak out freely, frankly and critically on any and all matters.

The weekend session was the third meeting of the Council and probably its most focused. It was conducted in keeping with the ground rules we have just indicated. It reviewed matters that had been discussed at the last meeting with special emphasis on whether what had been agreed upon was implemented.

It considered reports on the state of the economy, the recently presented budget and the short and medium term economic programmes of the government. It also discussed various elements of the state of our nation, including the important question of the fight to push back the frontiers of poverty and expand access to a better life.

At the previous meeting, the members of Council had raised serious concerns about some persisting negative perceptions of our country internationally. They had urged that the government should take steps to address this issue as, among other things, it led to unfavourable economic consequences. These included especially the flow of international capital into our country.

They gave specific advice based on their own experiences about how we might handle this communication campaign in order to produce the necessary results. They undertook that they would also continue to communicate the positive news coming out of South Africa as frequently as possible. And indeed, they did as they had promised.

Because of the strong focus on this matter of the projection of South Africa at the last meeting, it was necessary that the government should inform the Council on what it had done to respond to the concerns and the advice of the Council. The International Marketing Council (IMC) which our government and the private sector co-operated to establish therefore made a presentation to the Council about its work.

The Council expressed its appreciation of the work that had been done since it raised the matter of our image internationally. It was also very supportive of the vision, the programme and the work of the IMC which it felt were correctly focused.

Further to take this process forward, the members of Council also undertook to make an additional effort to reinforce the work of the IMC so that we actually succeed to address the persisting negative international perceptions about our country. I must here make the point that, of great importance to us, the members of Council are not happy merely to criticise as interested observers.

They also go out of their way to participate in the process of helping to find solutions. In addition, they also work to help implement the agreements we reach with them. Voluntarily, they work as ambassadors of our country and people. In this respect, we can truly count them among the mass army of volunteers for the letsema programme, activists of Vuk' uzenzele!

At the end of our meeting, the members of Council had the possibility to inform the media and the country of some of their observations. Accordingly, they openly stated their admiration of the work our government and country had done to address the economic and social challenges we face.

They explained that they were pleased with the progress that had been made in responding to matters of concern they had raised especially at the previous meeting. They were forthright in stating that, with regard to many aspects of the management of the national economy, South Africa was out-performing even some of the leading countries of the European Union.

While not pretending that we had finally solved the problems we inherited from the past, they were also greatly encouraged by the progress being made to change the lives of all our people for the better. They had also noticed the progress made even in such areas as the containment of crime.

The serious question they posed both during the meetings of Council and in the comments they made at the press conference was - why was the (negative) international perception of South Africa so much at variance with the (positive) reality of South Africa!

Of course, they then went on to say what they think should be done to address this disjuncture between perception and reality. We have already indicated that they resolved to embark on additional steps to reinforce the work of the IMC.

It is clear to the members of Council that we, South Africans, are, in good measure, responsible for the creation and sustenance of the negative perception which damages our country and which is at variance with what is

actually happening in South Africa. During the meeting, they even cited specific instances of how South Africans encourage this negative attitude towards our country.

They are truly puzzled as to why South Africans should bad-mouth a country of which they should be proud. That sense of puzzlement is shared by many of their business colleagues throughout the world. They are amazed that these South Africans seem to be unable to see the real and exciting progress being made in their own country to address problems that exist in all countries of the world, and which progress other people in the world appreciate.

In summary, they pointed to three main factors with regard to this issue. These are:

- * deliberately negative messages communicated by some of our business people;
- * deliberately negative messages communicated by some within the media; and,
- * less than optimal effectiveness in government communications.

At the press conference at the end of the meeting of Council, we appealed to the media to respond practically to the observations and concerns of the International Investment Council. In this regard, we said that all that was required in reality was that the media should tell the truth about what was happening in our country, without resort to any falsification of our situation.

As we have indicated, as government, we also observe this same principle as we interact with the International Investment Council. I should say that we follow the same principle in our work with the International Council on Information and Communication Technology. We tell the members the truth, so that they can form an objective opinion about our situation and therefore help us with quality advice that is as accurate and responsive to our real situation as possible.

The question remains to be answered whether people working in the media and other South Africans are ready to join the campaign to tell the truth about South Africa. None of us have to pay anything in order to tell the truth and therefore cannot plead that there is an unaffordable cost attached to telling the truth about country.

The researchers at the University of Stellenbosch that we cited in the State of the Nation Address made the point that information was easily available with regard to the performance of government. They have made the point that because our democracy respects the principles of transparency and accountability, it is fairly easy to get the data that enables anyone to see what is happening in the country. Members of the International Investment Council have made the same point. They assess this is one of the strengths of our country.

Thus all economic actors interested in our country have the possibility to take actions based on concrete reality that is presented in an open and accessible manner. It is partly for this reason that the members of Council are concerned at the way this positive factor is undermined by what South Africans say and do, negatively influencing other people who assume that, because they are South African, they know best about what the future holds for our country.

One of our problems as a country and a people is that we have not yet fully overcome the limitations imposed on us by many years of international isolation. Many of our people know very little about what is happening in the rest of the world. In some instances this results in the belief that some problems are only specific to ourselves while the rest of especially the developed world has rid itself of the problems we experience.

All this is true, for instance, with regard to the issue of crime. Some among our own people seem quite happy to communicate the most horrible image of our country in the belief that we are the worst in the world and somewhat

an ugly aberration in terms of global human society. These people are therefore proud to proclaim things they would never be able to substantiate, such as that - South Africa is the crime capital of the world!

To illustrate how wrong these views are, let us now cite just a few instances of the incidence of crime in the world, as reflected in international police and criminal justice literature.

An article published by the UK Ministry of Defence on Russian Organised Crime by R.W. Dellow says: "In (the Russian Federation) it is estimated that there are 5-8,000 (crime) gangs with 100,000 members. 80% of businesses pay protection money and criminally controlled enterprises account for 40% of Russia's GNP. Further figures state that between 10 and 30 billion US dollars are transferred abroad each year."

The January 2001 issue of "Police Magazine" carries a speech given by David Griffin, Executive Officer of the Canadian Police Association. Among other things he said that: "There is growing concern within police and international enforcement communities that Canada is haven for organised criminals. The Criminal Intelligence Services Canada has stated that virtually every major criminal group in the world is active in this country. Over a 24 hour period in Canada, \$6 million worth of heroin will be imported into Canada; 21 to 43 illegal aliens will arrive; \$14 million will be obtained through tele-fraud; 500 vehicles will be stolen."

The French Interior Ministry reports that "the central criminal investigation directorate is in charge of dealing with organised crime in its various forms, every year bringing more than 24,000 legal proceedings."

During December 2001, the British press published a report prepared by the British Association of Chief Police Officers. In this report they said that "most senior police officers believe that the battle against organised crime is being lost. Over the past five years, the number of the most serious offenders has grown by an average of 33% each year, despite a quarter of these being the subject of live intelligence and operational activity during that five year period."

Clearly, all these countries, by their own admission, are experiencing serious problems of crime escalation. Undoubtedly their governments and law enforcement agencies are working to respond to this situation, as we are doing.

But these governments and countries have no people who believe they have a mission to trumpet to the world how bad their own countries are, being happy to do so. We do. The members of our International Investment Council are puzzled as to why some among us seem happy to proclaim failure, which nobody else in the world does, and avoid telling the truth of success, which everybody else in the world does.

The honest among us know why we seem to depart in such a grotesque manner from what is the norm globally.

Thabo Mbeki

HUMAN RIGHTS

Communities mobilise to turn words into action

Volunteer activities which give practical meaning to human rights will be the focus of the ANC's letsema campaign for the month of March. Following the month-long focus on safety and security, the human rights focus will involve community members in providing support to the justice system in

particular. It will also raise awareness of human rights issues and the work being done to safeguard the rights of all South Africans.

This month's activities, part of the volunteer campaign marking the 90th anniversary of the ANC, will also see ANC leaders and members raising money for vulnerable children by washing cars and engaging in other fundraising work.

The campaign will focus on building and supporting community-based maintenance forums. It will include the mobilisation of skills and resources to provide additional support to the justice system through the 'adopt-a-court' programme.

The focus for March coincides with Human Rights Day on 21 March, which marks the day in 1960 when 69 anti-pass protesters were killed by police at Sharpeville. Human Rights Day is a tribute to all those South Africans whose most basic human right, the right to life, was violated by the government of the day. At the same time it is a celebration of the progress made in building a human rights culture in South Africa, and a rallying point for the work that still needs to be done in making these rights an enduring reality for all the people of the country.

It is fitting that human rights forms part of the ANC's anniversary programme. The struggle for fundamental human rights has been prominent in the ninety year history of the ANC. The organisation was the first in the country to develop a bill of rights, and was the foremost proponent of equal rights for all South Africans over several decades, laying the basis for the inclusion of the Bill of Rights in the country's democratic constitution.

In May 1923, the annual convention of the ANC adopted the African Bill of Rights, and urged "the great European races of the Union to take the whole question into consideration". The bill asserted that human rights should be universal, that all South Africans had a god-given right to ownership of land, that there should be equality before the law and equal political rights, and that all should be able to have an equal share in government.

The declaration made it clear that the African people were a full, integral and central part of South African society entitled to all the rights and freedoms of citizens anywhere in the world.

The principles contained in the 1923 Bill of Rights were not new, having been expressed right from the formation of the ANC. The concept of rights had already become part of the political discourse of the time. Addressing the founding congress in 1912, Pixley ka Isaka Seme told "Chiefs of royal blood and gentlemen of our race" that the congress had been called to form a national union "for the purpose of creating national unity and defending our rights and privileges".

In a petition directed to members of the British parliament and public in 1914, the ANC objected to provisions of the 1913 Land Act, which "interfere with rights the Natives have exercised for generations".

In 1943, at the height of the war against nazism and fascism, the ANC leadership adopted a full and detailed Bill of Rights. It claimed for the people of South Africa all the rights and freedoms referred to in the Atlantic Charter signed by Roosevelt and Churchill. The document was notable in that its language was non-racial and non-sexist, envisaging full citizenship rights for all men and women of all races in South Africa.

The Bill of Rights demonstrates the interconnection between political and economic oppression in South Africa, particularly in so far as disenfranchisement, lack of freedom and dispossession from the land were intertwined. The 1943 Bill of Rights laid the foundation of the struggles for the next decade. Its broad approach coincided with a broadening of the

base of the ANC, the establishment of an alliance with the Natal and Indian Congresses and the beginning of mass campaigns.

In 1955 the ANC produced its third major 'human rights' document, the Freedom Charter. Adopted by the Congress of the People at Kliptown in 1955, the document became the beacon for millions of South Africans uniting in a common struggle for dignity, equality and social justice. It was the foundation of the prosecutions' case in the notorious treason trial of 1956-1961. It circulated in the underground and in exile. The Freedom Charter became the foundation of the non-racial vision which now finds expression in the country's new constitution.

The Freedom Charter anticipated by a decade the two great international conventions on human rights adopted by the United Nations - the International Convention on Civil and Political Rights and the International Convention on Social, Economic and Cultural Rights. In keeping with the nature of oppression in South Africa and the actual yearnings for freedom of the people denied their human rights, the Freedom Charter stresses the indivisibility of political, social and economic rights.

In 1987, the National Executive Committee of the ANC formally accepted the need for South Africa to have a justiciable Bill of Rights enshrining universally accepted fundamental rights and freedoms. This was the organisation's answer to those who were insisting on racial group rights as the foundation of constitutional development. The ANC was able to draw on half a century of campaigning for human rights as the foundation for its claim for equal citizenship in a united country.

As the country entered the negotiations phase, the ANC's constitutional committee pioneered the debate on the role and functioning of a constitutional court. In a landmark conference held early in 1991, the first serious proposals were made on the composition, role and functioning of a constitutional court in South Africa. The ANC also pioneered the call for the establishment of a human rights commission to work in liaison with the courts and the legislature in defending and promoting human rights.

Both the interim constitution, adopted in 1993, and the final constitution, adopted in 1996, drew heavily on this long tradition. The Bill of Rights in the Constitution is testimony to the commitment of the South African people to freedom, equality and justice. The local activities taking place over the next month, and the ongoing work for years to come, will determine just how successfully these rights can be exercised in practice by all South Africans.

More Information:

South African Bill of Rights
http://www.sahrc.org.za/bill_of_rights.htm

Human Rights Commission <http://www.sahrc.org.za/>

Department of Justice <http://www.doj.gov.za/>

MOTHER-TO-CHILD HIV TRANSMISSION

Government confirms unified approach on prevention programme

Reported differences between the national government and Gauteng province on the programme to prevent the mother-to-child transmission of HIV, which occupied the media for much of last week, were laid to rest last Friday

following a meeting between Health Minister Manto Tshabalala-Msimang and Gauteng Premier Mbhazima Shilowa.

Beginning in May 2001, government has been running 18 national research sites, which now involves around 215 clinics and hospitals, using the drug Nevirapine as part of a comprehensive programme to reduce HIV transmission to babies.

The meeting reaffirmed government's comprehensive approach to the campaign against HIV/AIDS, and emphasised that all elements of this programme should form part of public discourse on this matter. It confirmed the decisions taken by the health MINMEC, where the health minister and MECs met earlier this year, that provinces were meant to consider the experiences of the current pilot sites, and make recommendations to the next MINMEC meeting about the way forward.

In a statement released after the meeting, government said: "This approach proceeds from the premise that these pilot sites are for purposes of research. Some clarity has emerged on issues of capacity and resources required to take care of baby and mother even after administration of the drug. This has made it possible for government to consider extending sites where such capacity exists.

"However, more time and work is required to establish the long-term impact of the administration of Nevirapine. These include resistance, possibilities of relapse and whether there are any other negative consequences for both mother and baby. This process will take a year and more from the beginning of operation of the pilot sites. It is only on this basis, and depending on the outcome of this research, that consideration would then be given to whether it is advisable to introduce universal access."

The Gauteng Province would continue with preparations to extend the research sites, in line with national guidelines and protocols.

Click here for an ANC Today Briefing Document on Government's programme to reduce HIV infection in babies

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<http://www.anc.org.za/ancdocs/anctoday/2002/at09.htm>

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